Sidduré Or Volume I

סידור אור ומסורת

Siddur Or uMasoret

A New Sefaradi Siddur

Weekday

Editors: R' Adam Zagoria Moffet & Isaac Montagu

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יהוה

I will
set יהוה
before me
always.

Psalm 17:8

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Foreword
הסכמה

Foreword

to the first edition

The traditions of the Jews of Spain and of the lands of Islam were forged in a rich cultural atmosphere pulsating with literary, musical, philosophical and religious creativity. Over many centuries and spread across a vast territory – from Spain and Morocco in the West to India in the East – Sephardic and Mizrahi Jews lived in dynamic relationship with their surrounding cultures, often as full participants.

These influences remain alive in the spirituality and prayer of Sephardic and Mizrahi Jews: in the distinctive liturgical music of the various communities, in the poetry of the great Hebrew poets of 10-13th century Spain and of the mystics of 16th century Galilee, in calligraphy and art, and in the architecture and design of the synagogue.

Sephardic and Mizrahi Jews have also developed unique spiritual practices such as the singing of baqashot, a collection of 64 devotional poems, written over a span of 1,000 years.

This practice goes back to the sixteenth-century kabbalists of the Galilee — if not all the way back to pre-1492 Spain — and has been faithfully maintained by some communities, primarily by Jews originally from Aleppo. Until this day, particularly in Jerusalem, worshipers rise in the dark, in the very early hours of Shabbaṭ morning, to chant these devotional baqashot in the style of Middle Eastern melody-types known as makam.

The baqashot thus span many generations, from eleventh-century Spain to sixteenth-century Galilee to twenty-first-century Israeli and diaspora communities.

It is well known that, over the centuries, Sephardic and Mizrahi Jews have evolved a tradition that is temperate and tolerant, and deeply connected to its roots while open to its surroundings. This is reflected, for instance, in the rabbis' general leniency in legal rulings, in their responsiveness to social and ethical concerns, and in their relationship to those outside of the Jewish community. An unfortunate dissonance exists, however, in the absence of full and equal participation of women in prayer and ritual.

I am delighted that this siddur will make available these traditions to those of us who value gender equality, who do not respond to denominational labels, and who love to see the traditional prayer text enhanced by beautiful piyutim.

I invite you to begin your prayers with one or more of the devotional piyutim which, usually written in first person singular, are meant to open your heart and point it in the direction of the Divine.

If you use this siddur in the context of communal prayer as part of a minyan, I encourage you to emulate the highly participatory quality of the Sephardic and Mizrahi services where seats are arranged around an elevated bimah at the center of the room and prayers are chanted out loud.

Also, specific sections of the service such as pesukei dezimra are led in a rotating fashion by those present; everyone is invited to chant a portion of text regardless of voice quality, the value is participation and shared ownership of the prayer experience.

Whether your prayer service uses musical accompaniment or not, acquaint yourself with the vast array of melodies now much more easily accessible.

I am grateful to Adam Zagoria-Moffet for his vision and for his dedication in creating this siddur, may God bless his project with success. And may the sincere and heartful prayers that this Siddur generates be heard and answered.

Rabbi José Rolando Matalon

B'nai Jeshurun, New York City
May 2016

A very special thank you to

Congregation Or VeShalom,

a Sephardic synagogue in Atlanta, USA, founded by immigrants from Turkey and Rhodes in 1914.

We wish to thank the whole community for supporting us and partnering with us to help make this edition a reality.

CONGREGATION OR VESHALOM

Introduction

to the second edition

This siddur has been on quite a road since the first edition was published only a few years ago. For that story, turn overleaf to the original introduction – here is the story since then. A completely grassroots project had an unprecedentedly international reception, and what was made more out of curiosity than an expectation of practical use, turned out to meet a real demand. This demand is for Sefaradi practice that feels authentic, follows halakhic requirements for services, and is deeply in conversation with the tradition, yet is accessible, beautiful, and unapologetically inclusive. The first volume of the Sidduré Or, then called Siddur Masorti, centred these values, and did its best to facilitate brave spaces that centre them also, and it has been brilliant to see it used across the world.

Yet a prayer book only containing weekday prayers is not so useful for community use. Congregation Or VeShalom, a historic Rhodesli synagogue in Atlanta, USA, reached out to us to ask if we had a second volume, with services for Shabbat and Shalosh Regalim, in the works, and if there's anything they could do if so. It turned out there was, and we are hugely grateful to OVS for the support and advice they gave. The result was Siddur Or veShalom, a Shabbat and Festive book, continuing in the philosophies that the first volume started.

In that process, we improved a great deal about the Siddur. Some of this was due to feedback we received, both from OVS and from our wider user-base. Some of it was simply due to our own progression as editors and typesetters, translators and designers. We also uncovered ever further sources in our research for inclusive texts in the Sefaradi liturgical canon, and consulted a far wider range of minhagim in our attempts to make the siddur all-encompassing (a full list of source texts can be found in the introduction to Siddur Or veShalom). Siddur Or uMasoret is therefore the result of bringing the beloved Siddur Masorti, where our journey started, up to scratch with this improvement, so as to better serve the communities and individuals who we are so honoured have adopted it.

Isaac Montagu and R' Adam Zagoria-Moffet
January 2023 / Tevet 5783

Introduction
הקדמה

Introduction

to the first edition

א How *Siddur Masorti* came to be
ב Why ‘Masorti’?
ג What kind of *Sefaradi* is this?
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ה Gender-Neutral English
ו Our Romanisation Scheme
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א How *Siddur Masorti* came to be

Siddur Masorti began, as most similar projects do, as a need. As an observant Jew, committed to egalitarian practice as well as Sefaradi culture, finding a prayer text which honoured both of those dual commitments was not a simple task. In the past several decades, there has been an interest and revival in Sefaradi culture and practice, with the result of several new siddurim, each of which attempts to capture different aspects of historical Sefaradi nusḥa-ot. For years, I have been an avid and fervent collector of siddurim – in each looking for something

which I never quite found to exist. There are several Sefaradi siddurim which make an effort to be accessible: Orot's Kol Sassoon series stands out, as well as the Leṿ Eliezer series published in Brooklyn. Both feature partially romanised texts (transliteration) which utilise a romanisation scheme true to Sefaradi pronounciations, and both feature comprehensive English translations and notes. At the same time, there have been many exciting advancements in egalitarian liturgy recently – the fantastic work being done by Print-O-Craft in Philadelphia, and indeed, the siddur of the Israeli Masorti Movement (Va'ani Tefillati) which was made available through a secular publisher in Israel (Yediot Aḥaronot).

However, what is still missing is a Sefaradi-Egalitarian siddur. Perhaps, you may say, this is an unncessary innovation, solving a problem that never existed – since there remains only a handful of communities worldwide which incorporate both egalitarian practice and Sefaradi liturgy. While that is true, there are far more individuals who find themselves interested in the confluence of Sefaradi life and egalitarian Judaism, even if they do not have similarly-minded synagogues to attend. As I began to explore more on my own, I realised there were many people in a similar position to myself.

As a result, I applied for a grant through the Jewish Theological Seminary Myers Innovation programme. That grant provided the majority of funding for the several years of work required to create a siddur. The Myers Grant was then supplemented with a Kickstarter campaign, which received over 50 backers and raised over $4000. The result is, several years later, a complete weekday siddur in a Sefaradi nusaḥ and with egalitarian practices and language in mind.

ב Why 'Masorti'?

The word 'masorti' means 'traditional' and it is one charged with multiple meanings in contemporary Jewish life. There's two primary meanings which are relevant to this project: 1) Masorti, as in the Masorti Movement, and 2) Masorti, as in the sociological category of self-definition utilised by many Sefaradim in Israel. While the Masorti Movement has often been perceived to be de facto Ashkenazi, there is much to build on in making it a multi-ethnic and multi-cultural Jewish space. The founder of the Jewish Theological Seminary of America, a rabbi named Sabato Morais, believed that his new institution would be a bastion of the 'enlightened orthodoxy' which had prevailed in his native Livorno, Italy. At the same time, a significant percentage of those raised in Sefaradi households, or adopting Sefaradi minhagim, find that contemporary Ashkenormative Orthodoxy fails to suit their type of Judaism.

The hope is that this project can help provide a nexus and focal point for the overlap between those identifying as Masorti, in either of the two meanings. I believe the future of the Masorti Movement depends on a re-engagement with its Sefaradi roots, and that many who ascribe to a 'classical' Sefaradi worldview can find the best home in a traditional and egalitarian Jewish space.

ג What kind of *Sefaradi* is this?

In keeping with the aim of having as wide a reach as possible, this siddur aims to be inclusive to as many Sefaradi nusḥa-ot as possible. In reality, there is not one Sefaradi nusaḥ, but dozens: Témani, Andalusian, Maghrébi, Iraqi, etc. In order to create a text that is both authentically-Sefaradi and accessible to a wide range of backgrounds, a composite of several different nusḥa-ot has been included here. While it will not follow any one exactly, it will hopefully still include everyone. We have made efforts to indicate all non-universal texts as such. Variant/non-universal words are coloured gold when more common among Eastern Sefaradi traditions and green when more common among Western Sefaradi traditions, however these are only able to be vague generalisations. Where such categorisations are impossible, grey is used. The published siddurim which served as references for this composite text include:

-Rabbi David de Sola Pool (published by Shearith Israel in New York,) representing a Spanish-Portuguese tradition

-the Aṿoṭénu siddur (Koren Publishers, Jerusalem) representing a Maghrébi (North-African) tradition

-Siddur haḤoḍesh (published in 19th century Livorno, Italy), representing a Eurosefaradi nusaḥ that was dominant in much of the Mediterranean

-Tikhlal Aṿoṭ, representing a contemporary Témani (Baladi) nusaḥ

-Siddur Mesorat Mosheh (published by Derushah Publishing), representing the text of the siddur as recorded by Maimonides

-Siddur VeHaʿarév Na (published independently by H' Yitsḥak Sassoon), representing a Syrian nusaḥ (adapted by H' Sassoon)

-Siddur Kol Tuv Sefarad (published by R' Juan Mejia) representing an egalitarian-Sefaradi Spanish translation

All of these have been supplemented by the advice of several contemporary Sefaradi rabbis, in particular: R' Haim Ovadia (Washington, DC), R' Daniel Bouskila (Los Angeles), R' Ute Steyer (Stockholm), and R' José Rolando Matalon (New York), and the inestimable resources of the Open Siddur Project (thanks to Aharon Varady.) A special thank you as well to R' Juan Mejia, who allowed us to use the Hebrew texts he compiled for Siddur Kol Tuv Sefarad, an egalitarian Spanish-Hebrew Sefaradi siddur which is available under an open-source license.

ד Why is it only Weekday?

As the most basic and routine component of our prayer calendar, the best place to begin is the Weekday nusaḥ. My hope of course is that eventually there will be a need and demand for a similar Shabbaṭ and Festival siddur, and perhaps even a maḥzor.

As a result, the worshipper will find in Siddur Masorti the three daily prayer services (Arviṭ, Minḥah, and Shaḥariṭ) with adaptations for both solitary or communal use, as well as Keriyaṭ Shema' 'al hamMitah, Birkat hamMazon, and some of the liturgical texts for holidays which affect Weekday practice (Hallél, 'Al hanNissim, etc.) Of course, the hope is that this project can expand to include more material over time – but the more immediate goal is a clear and accessible weekday text.

ה Gender-Neutral English

What makes a siddur egalitarian? Ultimately, very few changes are required in the Hebrew text. Appropriate conjugations of first-person passages and call-up rubrics enable participation from all genders (including, for the first time in a published siddur, conjugations developed by the Nonbinary Hebrew Project). However, most of the difference occurs in the English translation.

Hebrew is a heavily-gendered language, but English is not. Thus it is perfectly acceptable to translate the Hebrew pronoun הוּא *as either 'He' or 'It.' The trouble, of course, is that many people rightly find 'It' to be an inaccurate and potentially irreverent pronoun with which to refer to the Divine. As a result, throughout Siddur Masorti we have experimented with another grammatically correct way of rendering language gender-neutral in English, the singular 'They.'*

Using the pronoun 'They' (and its accompanying possessives, Their, Them, Themself) will strike many as odd, or even potentially heretical, when first encountering it. However, there is huge benefit to utilising this particular grammatical form when discussing the Divine.

Hebrew has already introduced to us using a plural noun for a singular subject (and singular verbs), with the common divine appellation Elohim (lit. 'deities, gods'). A phrase like 'Elohim oseh' is normally translated with both words in the singular ('God does') even though a literal translation would be 'Gods does'. To say 'Gods do' in Hebrew, you would use the phrase 'Elohim osim' which is never used to refer to the Divine. Therefore, in defaulting to 'He,' we actually lose this unique paradox of the Hebrew language – the plural noun representing a singular subject

– despite it being absolutely foundational in our theology. Thus an accurate English translation would actually be 'They does.'

Through this uniqueness of Hebrew language, we have expanded the possibilities of using a singular-they to refer to the Divine. It is meant to remind the worshipper of the utter inability of language to accurately capture Divinity – with any resulting uncomfortability hopefully being a useful reflection on how difficult it is to talk about that which we normally call 'God.'

The added benefit of course is that the singular-they removes any question of gender, which is theologically useful. Although the choice to use the singular-they may be perceived by some to be pure political correctness, it is also a matter of theological orthodoxy as well. No legitimate source of Jewish theology would claim that the Divine is male; the basic premise of a body-less, immaterial deity prevents such categories of 'male' and 'female' from being accurate descriptions of Divinity. Instead, even the most 'orthodox,' will explain that the capital-H 'He' is simply used as a matter of convenience, and because Hebrew itself defaults to the male-gender when aiming to convey a gender-neutral subject.

The hope, therefore, is that the gender-neutral English translation found through Siddur Masorti will be a reminder of theological truth and a productive paradox in an attempt to capture the ineffable through language. Wherever the singular-they is used, it is represented in SMALL CAPITALS *in order to help distinguish the Divine from other occurences.*

May this help us to recognise that THEY *is beyond all language even as we recite the words of the liturgy and the prayers of our hearts.*

ו Our Romanisation Scheme

One of the most important features of this volume is a full transliteration. This is for two reasons.

Firstly and primarily, accessability: one of the reasons for the increasing loss of Sefaradi traditions over time is the distinct lack of accessibly presented texts and learning materials, cutting swathes of our community off from their own minhagim. And all the more important for an egalitarian siddur: education is a central part of forming egalitarian communities. Simply removing barriers isn't enough: to actually present leadership opportunities to all genders, communities have a duty to actively compensate for the colossal gender disparity in education in our community.

Secondly, as a record: Sefaradi dialects of Hebrew are rapidly falling out of living memory. By transcribing a romanisation indicating these dialects, we create a record of them for posterity. Any work towards this must do its best to include the huge variation in dialect between our different communities, which was a profound challenge. While this transliteration does not quite include all Sefaradi dialects, we hope it covers the most universal aspects satisfactorily.

To enable this, subtle dots are used to show letters that some traditions articulate differently (ḍ, g̣, ṭ and ṿ) and should be noted or ignored depending on the minhag of the user.

Example:

שִׁיר הַשִּׁירִים, אֲשֶׁר לִשְׁלֹמֹה. יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן. לְרֵיחַ שְׁמָנֶיךָ טוֹבִים, שֶׁמֶן תּוּרַק שְׁמֶךָ; עַל־כֵּן, עֲלָמוֹת אֲהֵבוּךָ.

Shir hashshirim, asher liShlomoh. Yishshakéni minneshikot pihu, ki–toṿim doḍekha miyyayin. Leré-aḥ shemanekha toṿim, shemen turak shemekha; ʿal–kén, ʿalamot ahéṿukha.

Table

א – *none*
בּ – *b*
ב – *ṿ*
גּ – *g*
ג – *g̣*
דּ – *d*
ד – *ḍ*
ה – *h*
ו – *v*
ז – *z*
ח – *ḥ*
ט – *t*
י – *y*
כּ – *k*
כ – *kh*
ל – *l*
מ, ם – *m*
נ, ן – *n*
ס – *s*
ע – ’ *or* ‘°
פּ – *p*

° *See notes*

פ – *f*
צ, ץ – *ts*
ק – *k*
ר – *r*
שׁ – *sh*
שׂ – *s*
תּ – *t*
ת – *ṭ*

אֲ, אַ, אָ – *a*
אָ*, אֳ – *o*
אִ, אִי – *i*
אֵ, אֵי – *é*
אֱ, אֶ, אֶי – *e*
אֹ, אוֹ – *o*
אֻ, אוּ – *u*
אְ – *e**
אַי, אָי – *ai*
אוֹי – *oi*
אוּי – *ui*

* *Kamats katan, see notes*
* *When a sheva na, see notes*

– Consecutive characters pronounced independently which could be mistaken for digraphs in English orthography are separated with a short dash.

– When reading, consonants should be assumed to be attached to the following syllable. Where a consonant is followed in the transliteration by a vowel but is in fact closing the prior syllable, it is separated from the vowel by a short dash.

– The transliteration is fully punctuated as if English. A makkef is reproduced as a long dash. Title-case capitalisation treats prefixes as separate words.

– A dagesh in any letter following an otherwise open syllable is classified as a dagesh ḥazak. It indicates the doubling of a consonant, one closing the syllable before and the next starting the syllable after. It is therefore transcribed with a double letter.

– A dagesh in a ה*, known as a mappik, denotes a lightly aspirated "h" at the end of a word. It is also denoted with a double letter.*

– A pataḥ under ע, ח *or* ה *at the end of a word is pronounced before the consonant rather than after.*

– A sheva na is found when a sheva is at the start of a word, following a long non-primary-stressed vowel or a sheva nakh, under a letter with a dagesh, or under the first of two of the same consonant. This is except in a letter at the end of a word, following a וּ *at the beginning of a word, or a gutteral letter (*א, ע, ח, ה*).*

– Stress naturally falls on the final syllable, and on alternating non-sheva syllables backwards from the last syllable. Where stress deviates from this, the final irregularly-stressed syllable in the word is underlined, and stress then alternates backwards from that syllable unless again shown otherwise.

– A kamats in a closed unstressed syllable is a kamats katan (see table).

– Consonants and vowels must always alternate. This indicates that a וּ *with a vowel immediately following it should be read as vv (see dagesh ḥazak) and a* וֹ *immediately preceded by a vowel should be read as vo.*

– An apostrophe indicating a ע *will face the vowel in the same syllable.*

– The vowel אָי *followed by a* ו *at the end of a word is articulated "av".*

ז On Divine Names

Judaism famously utilises an absurd number of different names for the Divine. There is, of course, the Tetragrammaton (the consonants י-ה-ו-ה) which is never given vowels, leaving the word unpronouncable. Instead, in speech it is substituted for Aḍonai (meaning, 'my Liege'). In addition, there are a plethora of different names derived from the Torah as well as from rabbinic traditions: Yahh, Él, Elohim, elo-ahh (the singular of Elohim), HamMakom, Shaddai, etc. By and large, these are simply impossible to translate accurately. All of the words which we commonly use in English (most notably, 'God') fail to capture the meaning of the Hebrew originals.

For that reason, throughout Siddur Masorti the English translation will include these Divine Names simply as they are. The Tetragrammaton will be included amongst the English in Hebrew characters, and the other names will be included in italics as a direct romanisation. Such words may feel incongruous on the tongue to begin with, but are a far truer expression of the nature of the Divine than English equivalents. As one becomes accustomed it is hoped that they will enhance one's kavvanah (intentionality), and even where they cause a start, that is surely an appropriate reaction to coming across the holy Name.

May THEY forgive our many mistakes found here and may the words of this Siddur and the meditations of our hearts be acceptable to the One whom we can never name.

R' Adam Zagoria-Moffet
St. Albans, United Kingdom
January 2019 / Tevet 5779

Isaac Montagu
London, United Kingdom
July 2019 / Tammuz 5779

How to use this book

We have aimed to illuminate this siddur in the rich tradition of Medieval Sefaradi manuscripts. Sometimes colours are just to be

beautiful

and there is no system.
But there are also useful patterns!

We often highlight in red to emphasise, or to indicate joining in.

If text is in brackets,
you might not want to say it:
(Text in green is more commonly said in Western Sefaradi traditions,) (while text in gold is more common in Eastern Sefaradi traditions.)
Other colours are used to mean text is said only at (specific times or festivals), or are modern developments.

We also use symbols – so you know when to

B O W
bow

or when to stand up.

We hope these enrich your *tefillah* experience. Enjoy!

This siddur is fully transliterated, reflecting how important accessibility is for us in this siddur. We want anyone to feel included by this siddur, and a sense of ownership over the liturgy within it. Furthermore, to actually present leadership opportunities to all genders, communities have a duty to actively compensate for the colossal gender disparity in education in our community.

Any work towards this must do its best to include the huge variation in dialect between our different communities, which was a profound challenge. While no transliteration can include all Sefaradi dialects, and ease of reading was also very important to us, we hope it covers the most universal aspects satisfactorily. To enable this, subtle dots are used to show letters that some traditions articulate differently (ḳ, ḍ, g̣, ṭ and ỵ) and should be noted or ignored depending on one's minhag.

הספר הזה:

אנחנו מאמצים בסידור הזה להאיר אור גדול
על מסורות כתבי יד ספרדי מן ימי-הביניים.
יש הרבה צבעות שמשומשים
בדפי הסידור וכולם לשם

הידור מצוה

אין מערכת. אבל יש תבנית להם!

לפעמים יש מילים באדום
להדגיש או לקוראים.

אם יש מילים בסוגריים,
יש חלק של נוסחות שאומרים את זה:
(מילים בצבע ירוק נמצאים בנוסחאות
עדות הספרדי) (אבל מילים בצבע
צהוב נמצאים בנוסחאות עדות המזרח.)
יש גם דברים בצבע
(להדגיש עת זמן או חגים)
או נוסחות שמופתחים בשנים האחרונות.

STAND

גם אנחנו משתמשים אותות
להודיע הקוראים מתי

להשתחוות

או מתי לעמוד בקהילה.

אנחנו מקווים שהדברים האלה
עוזרים אתכם בתפילה. תתחדשו!

How to use this book

This is an example page, showing you the layout of the siddur. Every page has commentary, Hebrew, translation and transliteration.

We often highlight... text that is commentated on is highlighted, directing you to look at the sidebar for additional thoughts on it. These range from historical notes on textual authorship or development, linguistic curiosities, and midrashic commentaries. We also aim to give guidance on navigating the service structure and liturgy.

The sidebar will also occasionally contain poetry, either chosen by us, or contributed by our international community of users.

Éliyyahu began to say:

Greatest in the Worlds, You are one, but not in counting. You are the highest and most hidden of all, there is no mind that can conceive of You. You pour forth ten rectifications that we call *sefirot*, with which you guide all the worlds – both those hidden and those revealed. In them You hide from humanity. You tie them and unite them. Since You are within them, one who sunders one *sefirah* from another is considered to have sundered You. These ten *sefirot* proceed in order (long, short, and medium). You guide them, no one guides You, not from any direction. You made guises for them, from which blossom forth the souls of humanity. You fashioned many bodies for them – 'bodies' as opposed to 'guises.' They are called: Love (right arm), Power (left arm), Beauty (torso), Eternity and Splendor (thighs), Foundation (genitals), and Kingdom (mouth). Wisdom is the mind, Understanding the heart, and Crown is the highest, of which it is said, 'The beginning tells of the end.' It is the scalp upon which the *tefillin* sit. In it is the name יהוה, the path of emanation, the rooting place of the Tree and its boughs and branches – like water drenching the Tree, causing it to increase through the root's sap.

Pataḥ Éliyyahu ve-amar:

Ribbon ʿalmin de-ant hu ḥaḍ vela veḤushban, ant hu ʿilla-ah ʿal kal ʿilla-in, setima ʿal kal setimin, lét maḥashavah tefisa vakh kelal, ant hu de-appikat ʿasar tikkunin, vekarinan lon ʿasar sefiran, le-anhaga vehon ʿalmin setimin dela itgalyan, veʿalmin de-itgalyan, uvhon itkesiat mibené nasha, ve-ant hu deḳashir lon, umYahhéḍ lon, uvgin de-ant milegav, kal man de-afrésh ḥaḍ min ḥavréhh mé-illén ʿasar, it-ḥashshév léhh ke-illu afrésh bakh. Vé-illén ʿasar sefiran innun azelin kesiḍran, ḥaḍ arikh veḤaḍ ketsir, veḤaḍ bénuni, ve-ant hu ḍe-anhig lon, velét man ḍe-anhig lakh, la leʿélla vela letatta vela mikal–sitra, levushin tekkinat lon, deminnayhu parḥin nishmatin livné nasha. Vekhammah gufin tekkinat lon, de-itkeriu gufin legabbé levushin dimkhasyan ʿaléhon, ve-itkeriu betikkuna ḍa. Ḥeseḍ deroʿa yemina, gevura ḍeroʿa semala, tif-eret gufa, netsaḥ vehoḍ terén shokin, visoḍ siyyuma ḍegufa ot berit koḍesh, malkhut peh torah shebeʿal peh karinan léhh. Ḥakhmah moḥa ihu maḥashavah milegav, binah libba uvahh halév mévin, veʿal illén terén ketiv hanistarot lAḍonai Elohénu, keter ʿilyon ihu keter malkhut, vaʿaléhh ittemar maggiḍ méréshit aḥarit, ve-ihu karkafta dittefillé, milegav ihu Yoḍ Hé Vav Hé, de-ihu oraḥ atsilut, ihu shakyu ḍe-ilana biḍroʿoi veʿanpoi, kemayya ḍe-ashké le-ilana, ve-itrabbé behahu shakyu.

פָּתַח אֵלִיָּהוּ וְאָמַר:

רִבּוֹן עָלְמִין דְּאַנְתְּ הוּא חָד וְלָא בְּחֻשְׁבָּן, אַנְתְּ הוּא עִלָּאָה עַל כָּל עִלָּאִין, סְתִימָא עַל כָּל סְתִימִין, לֵית מַחֲשָׁבָה תְּפִיסָא בָךְ כְּלָל, אַנְתְּ הוּא דְאַפִּיקַת עֲשַׂר תִּקּוּנִין, וְקָרִינָן לוֹן עֲשַׂר סְפִירָן, לְאַנְהָגָא בְהוֹן עָלְמִין סְתִימִין דְּלָא אִתְגַּלְיָין, וְעָלְמִין דְּאִתְגַּלְיָין, וּבְהוֹן אִתְכְּסִיאַת מִבְּנֵי נָשָׁא, וְאַנְתְּ הוּא דְקָשִׁיר לוֹן, וּמְיַחֵד לוֹן, וּבְגִין דְּאַנְתְּ מִלְּגָאו, כָּל מָאן דְּאַפְרֵישׁ חַד מִן חַבְרֵיהּ מֵאִלֵּין עֲשַׂר, אִתְחַשֵּׁיב לֵיהּ כְּאִלּוּ אַפְרֵישׁ בָּךְ. וְאִלֵּין עֲשַׂר סְפִירָן אִינּוּן אָזְלִין כְּסִדְרָן, חַד אֲרִיךְ, וְחַד קְצִר, וְחַד בֵּינוּנִי, וְאַנְתְּ הוּא דְאַנְהִיג לוֹן, וְלֵית מָאן דְּאַנְהִיג לָךְ, לָא לְעֵילָּא וְלָא לְתַתָּא וְלָא מִכָּל־סִטְרָא, לְבוּשִׁין תְּקִינַת לוֹן, דְּמִנַּיְיהוּ פָּרְחִין נִשְׁמָתִין לִבְנֵי נָשָׁא, וְכַמָּה גוּפִין תְּקִינַת לוֹן, דְּאִתְקְרִיאוּ גוּפִין לְגַבֵּי לְבוּשִׁין דִּמְכַסְיָין עֲלֵיהוֹן, וְאִתְקְרִיאוּ בְּתִקּוּנָא דָא, חֶסֶד דְּרוֹעָא יְמִינָא, גְּבוּרָה דְּרוֹעָא שְׂמָאלָא, תִּפְאֶרֶת גּוּפָא, נֶצַח וְהוֹד תְּרֵין שׁוֹקִין, וִיסוֹד סִיּוּמָא דְגוּפָא אוֹת בְּרִית קֹדֶשׁ, מַלְכוּת פֶּה תּוֹרָה שֶׁבְּעַל פֶּה קָרִינָן לֵיהּ. חָכְמָה מוֹחָא אִיהוּ מַחֲשָׁבָה מִלְּגָו, בִּינָה לִבָּא וּבָהּ הַלֵּב מֵבִין, וְעַל אִלֵּין תְּרֵין כְּתִיב הַנִּסְתָּרֹות לַיהו״ה אלהינ״ו, כֶּתֶר עֶלְיוֹן אִיהוּ כֶּתֶר מַלְכוּת, וַעֲלֵיהּ אִתְמַר מַגִּיד מֵרֵאשִׁית אַחֲרִית, וְאִיהוּ קַרְקַפְתָּא דִתְפִלֵּי, מִלְּגָו אִיהוּ יו״ד ה״א וא״ו ה״א, דְּאִיהוּ אֹרַח אֲצִילוּת, אִיהוּ שַׁקְיוּ דְאִילָנָא בִּדְרוֹעוֹי וְעַנְפּוֹי, כְּמַיָּא דְאַשְׁקֵי לְאִילָנָא, וְאִתְרַבֵּי בְּהַהוּא שַׁקְיוּ.

Pataḥ Éliyyahu

Pataḥ Éliyyahu is a section taken directly from Tikkuné haZohar and incorporated into the liturgy of most communities which follow Nusaḥ Édot haMizraḥ. It is not attached to a formal service, and is often said as a recitation in the night.

In many ways, it forms a sort of kabbalistic catechism; that is, that Pataḥ Éliyyahu may be the thing which is closest to a dogma on behalf of the Jewish mystics.

There is no mind that can conceive of You. This expression of apophatic (negative) theology seems to contradict what comes immediately after it. It does not, however, once we understand that the passage describes not יהוה*'s essence, but rather the manner in which we perceive* THEM *(i.e. through the Sefirot). We cannot know much about* יהוה *as-*THEY*-is, but only instead as* THEY *appears to us.*

Greatest in the worlds,

You are the origin and cause of all, who waters the Tree – and this water, like the soul to a body, is life. There is no image or form of You at all. You create Heaven and Earth, bringing forth the sun, moon and stars. And on Earth: grasses and trees – a Garden of Eden – flora, fauna, beasts, birds, fish, and humans. All this so that we know what is above, and how above and below function. Those above can be known through those below, but there is no knowledge of You whatsoever. Outside of You there is no one, above or below. Thus you are Liege of all. Each *sefirah* has a name, by which angels are called – but You have no name, for You fill and complete all names. When you leave from them, all names remain like bodies without a soul. You are wise, but not with wisdom. You understand but not with understanding. You have no place, but your power is known to humanity, in how you conduct the world through law and mercy, for there is goodness and justice in accordance with our deeds. Law is *Gevurah*, justice is the middle column, and goodness the holy *Malkhut*, scales propped by two supports and the holy covenant. All this shows how the world is conducted, but its attributes too are not like those we know.

Ribbon haʿolamim

ant hu ʿillat haʿillot, sibbat hasibbot de-ashḳé le-ilana behahu neṿiʿu, vehahu neṿiʿu ihu kenishmata legufa, ḍe-ihu ḥayyim legufa, uṿakh lét dimyon velét dioḳena mikal mah dillegav ulṿar, uṿrata shemayya ve-arʿa ve-appiḳat minehon shimsha vesihara vekhokhvayya umazzalé, uṿ-arʿa ilanin veḍish-in veginneta ḍeʿiḍen veʿisbin veḥévan veʿofin venunin uṿné nasha, le-ishtemoḍeʿa ṿehon ʿilla-in, ve-ékh yitnahagun behon ʿilla-in vetatta-in, ve-ékh ishtemoḍeʿan méʿilla-é vetatta-é, velét deyaḍa' bakh kelal. Uṿar minakh lét yeḥiḍa beʿilla-é vetatta-é ve-ant ishtemoḍa' aḍon ʿal kolla, vekhal sefiran kal ḥaḍ it léhh shém yeḍia', uṿhon itḳeriu mal-akhayya ve-ant lét lakh shém yeḍia', de-ant hu memallé khal shémahan, ve-ant hu shelimu dekhullehu, vekhaḍ ant tistalléḳ minehon, ishta-aru kullehu shémahan kegufa bela nishmata. Ant ḥakkim velav beḥakhmah yeḍiʿa, ant hu méṿin vela mibinah yeḍiʿa, lét lakh atar yeḍiʿa ella le-ishtemoḍeʿa tuḳefakh veḥélakh liṿné nasha, ul-aḥaza-ah lon ékh itnahég ʿalma beḍina uṿraḥamé, ḍe-inun tseḍeḳ umishpat, kefum ʿoṿeḍéhon diṿné nasha, din ihu geṿurah, mishpat ʿammuḍa ḍe-emtsaʿita, tseḍeḳ malkhuta ḳaddisha, mozené tseḍeḳ terén samkhé ḳeshot, hin tseḍeḳ ot berit ḳoḍesh. Kolla le-aḥaza-ah ékh itnahég ʿalma, aṿal lav de-it lakh tseḍeḳ yeḍiʿa ḍe-ihu ḍin, velav mishpat yeḍiʿa ḍe-ihu raḥamé, velav mikal illén midot kelal.

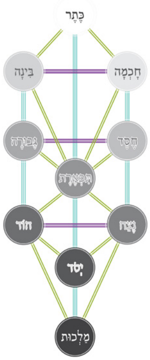
רִבּוֹן הָעוֹלָמִים

אַנְתְּ הוּא עִלַּת הָעִלּוֹת, סִבַּת הַסִּבּוֹת, דְּאַשְׁקֵי
לְאִילָנָא בְּהַהוּא נְבִיעוּ, וְהַהוּא נְבִיעוּ אִיהוּ
כְּנִשְׁמָתָא לְגוּפָא, דְּאִיהוּ חַיִּים לְגוּפָא, וּבָךְ
לֵית דִּמְיוֹן וְלֵית דִּיוֹקְנָא מִכָּל מַה דִּלְגָו וּלְבָר,
וּבְרָאתָ שְׁמַיָּא וְאַרְעָא, וְאַפִּיקַת מִנְהוֹן שִׁמְשָׁא
וְסִיהֲרָא וְכֹכְבַיָּא וּמַזָּלֵי, וּבְאַרְעָא אִלָנִין וְדִשְׁאִין
וְגִנְתָא דְעֵדֶן וְעִשְׂבִּין וְחֵיוָן וְעוֹפִין וְנוּנִין וּבְנֵי
נָשָׁא, לְאִשְׁתְּמוֹדְעָא בְהוֹן עִלָּאִין, וְאֵיךְ יִתְנַהֲגוּן
בְּהוֹן עִלָּאִין וְתַתָּאִין, וְאֵיךְ אִשְׁתְּמוֹדְעָאן מֵעִלָּאֵי
וְתַתָּאֵי, וְלֵית דְּיָדַע בָּךְ כְּלָל. וּבַר מִינָּךְ לֵית
יְחִידָא בְּעִלָּאֵי וְתַתָּאֵי, וְאַנְתְּ אִשְׁתְּמוֹדָע אָדוֹן
עַל כֹּלָּא, וְכָל סְפִירָן כָּל חַד אִית לֵיהּ שֵׁם
יְדִֽיעַ, וּבְהוֹן אִתְקְרִיאוּ מַלְאָכַיָּא, וְאַנְתְּ לֵית לָךְ
שֵׁם יְדִֽיעַ, דְּאַנְתְּ הוּא מְמַלֵּא כָל שְׁמָהָן, וְאַנְתְּ
הוּא שְׁלִימוּ דְּכֻלְּהוּ, וְכַד אַנְתְּ תִּסְתַּלֵּק מִנְּהוֹן,
אִשְׁתָּאֲרוּ כֻּלְּהוּ שְׁמָהָן כְּגוּפָא בְּלָא נִשְׁמָתָא.
אַנְתְּ חַכִּים וְלַאו בְּחָכְמָה יְדִיעָא, אַנְתְּ הוּא
מֵבִין וְלָא מִבִּינָה יְדִיעָא, לֵית לָךְ אֲתַר יְדִיעָא
אֶלָּא לְאִשְׁתְּמוֹדְעָא תּוּקְפָךְ וְחֵילָךְ לִבְנֵי נָשָׁא,
וּלְאַחֲזָאָה לוֹן אֵיךְ אִתְנַהֵיג עָלְמָא בְּדִינָא
וּבְרַחֲמֵי, דְּאִינוּן צֶדֶק וּמִשְׁפָּט, כְּפוּם עוֹבְדֵיהוֹן
דִּבְנֵי נָשָׁא, דִּין אִיהוּ גְּבוּרָה, מִשְׁפָּט עַמּוּדָא
דְּאֶמְצָעִיתָא, צֶדֶק מַלְכוּתָא קַדִּישָׁא, מֹאזְנֵי צֶדֶק
תְּרֵין סַמְכֵי קְשׁוֹט, הִין צֶדֶק אוֹת בְּרִית קֹדֶשׁ.
כֹּלָּא לְאַחֲזָאָה אֵיךְ אִתְנַהֵיג עָלְמָא, אֲבָל לַאו
דְּאִית לָךְ צֶדֶק יְדִיעָא דְּאִיהוּ דִין, וְלַאו מִשְׁפָּט
יְדִיעָא דְּאִיהוּ רַחֲמֵי, וְלַאו מִכָּל אִלֵּין מִדּוֹת כְּלָל.

Ribbon ha'Olamim

Ribbon ha'Olamim continues the passage from the Tikkuné haZohar and attempts to further describe the relationship between the Kudesha Berikh Hu, the Holy Blessed One and the world with which They interacts.

Here, nature is evoked as the manifestation of Their flowing into the world. That is, that They is a divine soul animating all of the cosmos – the way that water absorbed by roots animates the life of a tree. The image of a tree here, although expected, is often mis-imagined. For the mystic, the tree is properly seen reversed, where the roots lie in the upper worlds and the branches here among us, as in:



‘Arvit

ערבית

‘Arṿiṭ

Arṿiṭ is the first of the three daily prayer services, though it is often placed last, both in importance, and in order. In the Jewish calendar, the day begins with nightfall – this is following the first chapter of Beréshiṭ, which describes each day as ‘there was evening, there was morning,’ etc. As a result, on any given day in the Hebrew calendar, ‘Arṿiṭ is the first service recited.

Despite this, ‘Arṿiṭ has long been considered optional rather than strictly obligatory. Following the idea that the prayer services were established in memory of, and as a re-enactment of, the sacrifices in the ancient Temple, ‘Arṿiṭ has been frequently misunderstood. There were in fact no sacrifices brought at night in the Temple (possibly due to the expense of lighting). However, any remains of the animal sacrifices which were performed during the prior day (at Shaḥarit and Minḥah) were then burnt after dark. Sometimes this was required and sometimes not – as a result, our tradition began to see ‘Arṿiṭ similarly (as optional).

Despite this confusion, Jews have long-since chosen to accept ‘Arṿiṭ as obligatory, thus establishing the three daily regular prayer services. Yet there remain some vestiges of ‘Arṿiṭ’s voluntary status, for example, the ‘Amiḍah is not repeated by the Shali-aḥ Tsibbur (out of fear of wasting blessings if it in fact isn’t obligatory). If we choose to consider the prayer services as based on ancestral practice, then ‘Arṿiṭ finds its basis in Beréshiṭ 28:11 which describes Ya'akoṿ ‘meeting at that place, for the sun had set,’ which the rabbis took to mean he prayed after dark (Berakhoṭ 26b).

A Song of Ascents.

Look: all those who serve יהוה, bless יהוה, those who stand in יהוה's house throughout the night. They shall lift their holy hands and bless יהוה. May יהוה be blessed from Tsiyyon, the One who makes Heaven and Earth.

/ Some insert "יהוה" here rather than beneath

With complete peace I shall lie down to sleep, for You, יהוה, allow me to dwell alone in safety. Help me to know the path of life, and the fullness of joy found in Your presence, the bliss found when close to You. Would that Yisraél's deliverance come out of Tsiyyon! When *Elohim* returns those captive of Their people, then Ya'aḳoṿ shall exalt, and Yisraél shall be glad. יהוה commands love by day, but at night Their song is with me – a prayer to the *Él* of my lives. And the righteous' deliverance is from יהוה, who is their strength in times of trouble. יהוה helps them and delivers them from the wicked – They saves them because they take refuge in Them.

/ Some omit the above and begin here

יהוה of Legions is with us,

Ya'aḳoṿ's *Elohim* is a fortress for us. יהוה of Legions, happy are those who trust in You. יהוה saves, the Sovereign who answers us on the day that we call.

Shir hamaʿaloṭ:

hinnéh barekhu eṭ–Aḍonai kol–ʿaṿḍé Aḍonai, haʿomeḍim beṿéṭ–Aḍonai balélot. Se-u yeḍékhem koḏesh, uṿarekhu eṭ–Aḍonai. Yeṿarekhekha Aḍonai miTsiyyon, ʿoséh shamayim va-arets.

***Beshalom yaḥdav** eshkeṿah ve-ishan, ki–Attah Aḍonai leṿaḍaḍ laṿetaḥ toshiṿéni. Toḏiʿéni oraḥ ḥayyim: soṿa' semaḥoṭ eṭ–panekha, neʿimoṭ biminekha ne-tsaḥ. Mi–yittén mitsSiyyon yeshuʿoṭ Yisraél beshuṿ Elohim sheṿuṭ ʿammo, yagél Yaʿaḳoṿ yismaḥ Yisraél. Yomam yetsavveh Aḍonai ḥasdo uṿalaylah shiroh ʿimmi, tefillah le-Él ḥayyai. Uṭ-shuʿaṭ tsaddiḳim mé-Aḍonai, maʿuzzam beʿéṭ tsarah. Vaya'zerém Aḍonai vayefalletém, yefalletém méreshaʿim veyoshiʿém ki ḥasu ṿo.*

Aḍonai Tseṿa-oṭ ʿimmanu,

misgaṿ–lanu Elohé Yaʿaḳoṿ selah. Aḍonai Tseṿa-oṭ ashré aḍam boṭéaḥ bakh. Aḍonai hoshiʿah hamelekh yaʿanénu ṿeyom kor-énu.

קלד

שִׁיר הַמַּעֲלוֹת

הִנֵּה ׀ בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ
הָעֹמְדִים בְּבֵית־יְיָ בַּלֵּילוֹת׃
שְׂאוּ־יְדֵכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יְיָ׃
יְבָרֶכְךָ יְיָ מִצִּיּוֹן
עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

/ Some insert יְיָ צְבָאוֹת *here rather than beneath*

בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן
כִּי־אַתָּה יְיָ לְבָדָד לָבֶטַח תּוֹשִׁיבֵנִי׃
תּוֹדִיעֵנִי אֹרַח חַיִּים
שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ
נְעִמוֹת בִּימִינְךָ נֶצַח.
מִי־יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל
בְּשׁוּב יְיָ שְׁבוּת עַמּוֹ
יָגֵל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל׃
יוֹמָם ׀ יְצַוֶּה יְיָ ׀ חַסְדּוֹ
וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃
וּתְשׁוּעַת צַדִּיקִים מֵיְיָ
מָעוּזָּם בְּעֵת צָרָה׃
וַיַּעְזְרֵם יְיָ וַיְפַלְּטֵם
יְפַלְּטֵם מֵרְשָׁעִים וְיוֹשִׁיעֵם כִּי חָסוּ בוֹ.

/ Some omit the above and begin here

יְיָ צְבָאוֹת עִמָּנוּ
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

‘Arviṭ

those who stand in יהוה’s house throughout the night. Unsurprisingly, a major theme of ‘Arviṭ is the night – the danger, the uncertainty, the spiritual distance from Light. As a result, several of the texts which characterise ‘Arviṭ emphasise the nature of darkness and nighttime. Here, a quote from Tehillim 134 praises those served in the Temple during the night.

With complete peace I shall lie down to sleep. Sleep in particular poses grave spiritual dangers. According to the Sages, sleep is one 60th of death (the smallest conceivable yet meaningful fraction in a system influenced by the Babylonian base-12 numerical system). While we sleep, our soul leaves the body to explore the non-material realms – an opportunity for enlightenment but also an exposure to the dangerous forces of darkness.

/Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; Extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭkaddash
shemého rabba. (*Kahal: Amén*)
Be'alma di–ỵera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréỵ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uỵyomékhon
uỵḥayyé ḍekhol–béṭ Yisraél
ba'agala uỵizman ḳariỵ,
ve-imru: amén.

(*K: Amén, yehé shemého rabba meỵarakh le'alam le'almé 'almayya yiṭbarakh*)

Yehé shemého rabba meỵarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal shemého
deḲuḍesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

Ḳaddish Le‘é͟lla

This version of the Ḳaddish is the shortest, also known as the Half Ḳaddish. Whereas the Ḳaddish deRabbanan recited above had an original purpose of concluding a study session in a Bét haMiḍrash, Ḳaddish Le‘é͟lla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide Zemiroṯ from Shaḥariṯ.

Using the Ḳaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, beginning with Barekhu.

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

And THEY, being merciful, forgives iniquity and does not destroy. Many times THEY averts THEIR anger and doesn't awake THEIR wrath. יהוה, save us, Sovereign, answer us when we call!

B O W

Let us bless – יהוה – the Blessed One!

B O W

(C: Blessed is יהוה the Blessed One forever and ever)

B O W

Blessed is יהוה the Blessed One forever and ever.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who through Your word
evens evenings with wisdom,
who opens gates with understanding,
who changes seasons and progresses time, and organises the stars into their night watches through Your will.
You create day and night,
rolling away light before darkness,
and darkness before light.
You pass on day and bring on night,
differentiating between day and night,
יהוה OF LEGIONS is Your name.

Blessed are You, יהוה,
who evens the evenings.

Vehu raḥum yekhappér ʿavon velo yashḥiṭ, vehirbah lehashiv appo, velo yaʿir kol–ḥamaṭo. Aḍonai hoshiʿah, hammelekh yaʿanénu veyom kor-énu.

Barekhu

eṭ–Aḍonai hameṿorakh

(K: Barukh Aḍonai hameṿorakh leʿolam vaʿeḍ)

Barukh Aḍonai hameṿorakh leʿolam vaʿeḍ.

Barukh Attah Aḍonai
Elohénu melekh haʿolam,
asher biḍvaro
maʿariv ʿarayim, beḥokhmah,
poṭéaḥ sheʿarim, biṭvunah,
meshanneh ʿittim umaḥalif
eṭ–hazemannim umsaddér eṭ–hakokhavim bemishmeroṭéhem barakia' kirtsono.
Boré yomam valaylah,
golél or mipené ḥoshekh,
veḥoshekh mipené or.
Hamaʿavir yom uméyi laylah,
umaḍil bén yom uvén laylah,
Aḍonai Tseva-oṭ shemo.

Barukh Attah Aḍonai
hamaʿariv ʿaravim.

‘Arviṭ

And They, being merciful, forgives iniquity and does not destroy. This short passage which introduces ‘Arviṭ helps to frame the mission of the nighttime prayer service: protection. Before we recite the Barekhu, calling on ourselves and eachother to bless the Divine, we remind ourselves that They is merciful and forgiving.

...organises the stars into their night watches by Your will. This lovely line attributes a degree of agency to the stars at night. Here they are imagined to be assigned to be in a certain place, peforming a certain duty – all prescribed by the Divine will. This sense of the order of creation is critical to the recitation of the Shema’. Whereas in Shaḥarit, we praise the One who ‘forms light and creates darkness,’ here at night we praise Them for ‘rolling away light before darkness, and darkness before light.’

וְהוּא רַחוּם | יְכַפֵּר עָוֺן וְלֹא יַשְׁחִית
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

STAND

בָּרְכוּ

אֶת־יְיָ הַמְבֹרָךְ:

(ק: בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד)
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה,
פּוֹתֵחַ שְׁעָרִים בִּתְבוּנָה,
מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בָּרָקִיעַ כִּרְצוֹנוֹ.
בּוֹרֵא יוֹמָם וָלָיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
הַמַּעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
בָּרוּךְ אַתָּה יְיָ,
הַמַּעֲרִיב עֲרָבִים.

With Eternal Love

You have loved Your people,
the House of Yisraél.
You have taught us Torah
and *mitsvoṭ*, laws and statutes.
Therefore, יהוה, our *Elohim*,
when we lie down
and when we rise up
we'll discuss Your ordinances,
and rejoice with fervor
in the words of Your Torah,
and in your *mitsvoṭ* and your
statutes, forever and ever.
For they are our life
and the length of our days,
and we'll meditate on them
day and night.
And Your love:
may it not leave us, not ever.

Blessed are You, יהוה,
who loves יהוה's
people: Yisraél.

Ahaṿaṭ ‘Olam

Béṭ Yisraél
‘ammekha ahaṿta,
Torah umitsvoṭ
ḥuḳḳim umishpatim
oṭanu limmaḍta.
‘Al–kén Aḍonai Elohénu
beshokhṿénu uṿḳuménu
nasiaḥ beḥuḳḳekha
venismaḥ vena‘aloz
beḍiṿré ṭalmuḍ Toraṭekha
uṿmitsvoṭekha
veḥuḳḳoṭekha
le‘olam ṿa‘eḍ.
Ki hém ḥayyénu
ve-orekh yaménu,
uṿahem nehgeh
yomam valaylah,
ve-ahaṿaṭekha
lo ṭasur mimennu
le‘olamim.

Barukh Attah Aḍonai
ohéṿ eṭ–‘ammo
Yisraél.

ʻArviṭ

...and on them we shall meditate day and night. Although the nighttime is fraught with spiritual dangers, the study of the Torah is not reserved only for daytime. To the contrary, the Sages placed a great deal of importance on Torah study performed at night. In particular, it was the custom to arise at midnight (a less difficult task when you went to bed at nightfall), study Torah for several hours, and then go back to bed. Later, rabbis would develop the liturgical practice of Tikkun Ḥatssoṭ (Midnight Rectification) in which a series of penitential prayers would be recited at midnight, as it was believed to be the most auspicious time for such prayers to be heard. Throughout the Tana"kh references can be found to the practice of sleeping in two distinct periods while awake around midnight. (See, Shofetim 16:3, Ruṭ 3:8, and Tehillim 119:62)

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל
עַמְּךָ אָהָבְתָּ,
תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.
עַל־כֵּן יְיָ אֱלֹהֵינוּ,
בְּשָׁכְבֵנוּ
וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח וְנַעֲלֹז
בְּדִבְרֵי תַלְמוּד תּוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ וְחֻקּוֹתֶיךָ
לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ
וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה
יוֹמָם וָלָיְלָה.
וְאַהֲבָתְךָ
לֹא תָסוּר מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ אַתָּה יְיָ,
**אוֹהֵב אֶת־עַמּוֹ
יִשְׂרָאֵל.**

Listen,

Yisraél!

יהוה

is our *Elohim*

יהוה

is one

(whispered)
Blessed is the glorious name
of Their rule forever and ever.

Shema'
Yisraél
Adonai
Elohénu
Adonai
eḥad

Barukh shém keḇoḏ
malkhuto le'olam va'eḏ

'Arviṭ

The Sages insist that one must emphasise the last letter of each of the first and the last words of the Shema'. Together, these two letters spell עֵד, meaning 'witness.' Many will make an extra effort to draw out the sounds of these two consonants in order to draw attention to this secondary meaning. The idea that, by reciting the Shema', we are giving testimony about the Divine oneness, is an important aspect of the Shema'. Yisha'yahu 43:10 helps to illuminate this concept:

"You are my witnesses, says יהוה*, and my servant whom I have chosen; that you may know Me, believe in Me, and understand that I am* THEY *– before Me there was no Él, nor shall there be any after Me."*

By reciting the Shema', we are testifying to this radical statement of monotheism – there have been no others, and there never will be.

שְׁמַע
יִשְׂרָאֵל
יְהֹוָה
אֱלֹהֵינוּ
יְהֹוָה
אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

Love

יהוה your *Elohim*
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, **truly listen** to the precepts of which I have instructed you today – to love יהוה your *Elohim* and to serve Them with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.

Ve-ahaṿta,

éṭ Aḍonai Elohekha;
bekhol–leṿaṿekha
uṿkhol–nafshekha
uṿkhol–me-oḍekha.
Vehayu hadeṿarim ha-élleh asher anokhi metsavvekha hayom ʻal–leṿaṿekha. Veshinnantam leṿanekha, veḍibbarta bam; beshiṿtekha beṿéṭekha uṿlekhtekha ṿaderekh, uṿeshokhbekha uṿkumekha. Uḳshartam le-oṭ ʻal–yaḍekha; vehayu letotafoṭ bén ʻénekha. Ukhṭaṿtam ʻal–mezuzoṭ béṭekha uṿishʻarekha.

Vehayah ***im–shamoaʼ*** *tishmeʻu el mitsvoṭai, asher anokhi metsavveh eṭkhem hayom; le-ahaṿah eṭ– Aḍonai Elohékhem ulʻoṿḍo, bekhol–leṿaṿkhem uṿkhol–nafshekhem. Venaṭatti metar–artsekhem beʻitto yoreh umalḳosh; ve-asafta deganekha, veṭiroshekha veyits-harekha.*

Shema'

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Deyarim and the last from BaMiḍbar. The first paragraph (all three are often known by the first words), the Ve-ahayta, lays out the basic premises of Jewish faith. We are required to love יהוה *but beyond that, commands are not about what we believe, but rather what we do.*

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to 'Love...with all of your very-ness.' The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה *with all that you have, both materially, and metaphysically.*

וְאָהַבְתָּ

אֵת יְהֹוָה אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־
לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת
בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־
מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

V

וְהָיָה אִם־שָׁמֹעַ

תִּשְׁמְעוּ אֶל מִצְוֹתַי
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־
יְהֹוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ
בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:
וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ
יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ
דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other *Elohim* and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. They would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.

Venaṭatti ʻésey besaḍekha liyhemtekha; ve-akhalta vesayaʼta. Hishshameru lakhem, pen–yifteh leyaykhem; vesartem vaʻayaḍtem Elohim aḥérim, vehishtaḥaviṭem lahem. Veḥarah af–Aḍonai bakhem veʻatsar eṭ–hashamayim velo–yihyeh matar, veha-aḍamah, lo ṭittén eṭ–yeyulahh; va-ayaḍtem mehérah méʻal ha-arets hatoyah, asher Aḍonai noṭén lakhem. Vesamtem eṭ–deyarai élleh, ʻal–leyaykhem veʻal–nafshekhem; uḳshartem oṭam le-oṭ ʻal–yeḍkhem, vehayu letotafoṭ bén ʻénékhem. Velimmaḍtem oṭam eṭ–benékhem leḍabbér bam; beshiyṭekha beyéṭekha uylekhtekha yaderekh, uyeshokhbekha uyḳumekha. Ukhṭayṭam ʻal–mezuzoṭ béṭekha uyishʻarekha. Lemaʻan yirbu yemékhem vimé yenékhem, ʻal ha-aḍamah, asher nishbaʼ Aḍonai laʻayoṭékhem laṭéṭ lahem; kimé hashamayim ʻal–haʻarets.

Shema'

This second paragraph (Vehayah im–shamoa') restates many of the themes of Ve-ahayta above, and many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... *The relationship between access and control over Erets Yisraél and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisraél is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.*

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהֹוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהֹוָה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהֹוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

יהוה spoke

to Mosheh and said: "Speak to the Children of Yisraél and say to them to make for themselves a fringe on the corners of their clothing forever. Place on the fringe a thread of sky-blue; It shall to you be a fringe. When you see it you will remember all the precepts of יהוה and do them, rather than follow after your hearts and eyes, which you have strayed after before. This is so you will remember and do all of My precepts and you shall be holy to your *Elohim*. I am יהוה, your *Elohim* who brought you out of the land of Egypt to be with you as *Elohim*.

I am יהוה your *Elohim*."

V

יהוה *your Elohim is truth...*

Vayomer Aḍonai

el–Mosheh lémor: "Dabbér el–Bené Yisraél ve-amarta aléhem, ve'asu lahem tsitsiṭ 'al–kanfé ḇigḏéhem leḏoroṭam; venaṭenu 'al–tsitsiṭ hakanaf peṭil tekhéleṭ. Vehayah lakhem letsitsiṭ ur-iṭem oṭo uzkhartem eṭ–kol–mitsvoṭ Aḍonai, va'asiṭem oṭam; velo–ṭaturu aḥaré leḇaḇkhem ve-aḥaré 'énékhem, asher–attem zonim aḥaréhem. Lema'an tizkeru, va'asiṭem eṭ–kol–mitsvoṭai; vihyiṭem ḳeḏoshim lÉlohékhem. Ani Aḍonai Elohékhem asher hotséṭi eṭkhem mé-erets Mitsrayim, lihyoṭ lakhem lÉlohim; Ani Aḍonai Elohékhem."

Aḍonai Elohékhem emeṭ...

Shema'

The third paragraph which follows the Shema', Vayomer Aḍonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shema? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Tekhéleṭ, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.

וַיֹּאמֶר יְהֹוָה

אֶל־מֹשֶׁה לֵּאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת
הַכָּנָף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת־כָּל־מִצְוֹת יְהֹוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ
אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי
יְהֹוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהֹוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֱמֶת...

...and faithful is all of this,

and binding upon us, for יהוה is
our *Elohim* and there is no other,
and we, Yisraél, are Their people.

Our Rescuer
from the hands of human sovereigns.

Our Redeemer, our sovereign,
from all oppressors.

Él, Our Saviour from our adversaries.

The One Who Seeks Vengeance on
all of our souls' foes.

The Keeper of our souls in life,
who stops our feet from slipping.

Our Empowerer over our foes,
who raises our strength
above all who hate us.

Él, Our Vindicator before *Par'oh*,
with signs and wonders
in the Hamites' land.

The Striker in Their Wrath
of all first-born of Mitsrayim,
who brought Their people Yisraél
to everlasting freedom.

The Carrier of Their children between
the divided Yam Suf, who drowned
those in pursuit in the depths of the sea.

...ve-emunah kol–zoṭ,

veḳayyam 'alénu, ki hu
Aḍonai Elohénu ve-én zulaṭo,
va-anaḥnu Yisraél 'ammo.

HaPoḍénu
miyaḍ melakhim.

HaGo-alénu, malkénu
mikaf kol–'aritsim.

Ha-Él HaNifra'–lanu
mitsarénu

HaMeshallém
gemul lekhol–o-yeṿé nafshénu.

HaSam nafshénu baḥayyim,
velo naṭan lamot raglénu,

HaMaḍrikhénu
'al bamoṭ o-yeṿénu, vayarem
ḳarnénu 'al–kol–sone-énu.

Ha-Él Ha'Oseh–lanu
neḳamah beFar'oh, be-oṭoṭ
uṿmofeṭim be-aḍmaṭ Bené Ḥam.

HaMakkeh ṿe'Eṿraṭo
kol–bekhoré Mitsrayim
vayotsé eṭ–'ammo Yisraél
mitokham leḥéruṭ 'olam.

HaMa'aṿir banav bén gizré yam
suf, ve-eṭ roḍeféhem ve-eṭ
sone-éhem biṭhomoṭ tibba'.

...וֶאֱמוּנָה כָּל־זֹאת,

וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ
מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מַלְכֵּנוּ
מִכַּף כָּל־עָרִיצִים.

הָאֵל הַנִּפְרָע־לָנוּ מִצָּרֵינוּ.

הַמְשַׁלֵּם גְּמוּל לְכָל־אֹיְבֵי נַפְשֵׁנוּ.

הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים,
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.

הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ,
וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שׂוֹנְאֵינוּ.

הָאֵל הָעֹשֶׂה־לָּנוּ נְקָמָה בְּפַרְעֹה,
בְּאוֹתוֹת וּבְמוֹפְתִים
בְּאַדְמַת בְּנֵי חָם.

הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵרוּת עוֹלָם.

הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף,
וְאֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם
בִּתְהוֹמוֹת טִבַּע.

‘Arviṭ

The Carrier of THEIR children between the divided Yam Suf, who drowned those in pursuit in the depths of the sea. *The inclusion of this line has been controversial. Yet, it is a key part of the narrative which this first blessing after the Shema’ is attempting to establish. Although we are obligated to retell the Exodus, and to rejoice in our deliverance – we must also be careful not to take pleasure in the death of others. The Talmuḍ teaches that, ‘The Holy Blessed One does not rejoice over the fall of the wicked.’ (Sanhedrin 39b) and elsewhere (Megillah 10b) a midrash is told:*

“The Egyptians were drowning in the sea. At the same time, the angels wanted to sing before THEM, and יהוה, our Elohim said to them: ‘My creations are drowning and you are singing before me?!’”

The Children Saw THEIR power, and praised and thanked THEIR name, and willingly accepted upon themselves THEIR sovereignty. Mosheh, Aharon, Miriam and all the children of Yisraél who came up from the sea answered You in song with great joy, exclamation, celebration and revelry, they answered and said altogether:

"Who is like You among the *élim*, יהוה?"

"Who is like You exalted in holiness, who does wonders in awesome glory?!"

By the seashore, יהוה, our *Elohim*, Your children saw Your dominion. all together they thanked You and crowned You, saying:

"יהוה shall rule forever and ever!"

And it's said:
יהוה will surely redeem *Ya'akoy*, and rescue them from the hand of those stronger than them!

Blessed are You,
יהוה
who redeems Yisraél.

Ra-u ṿanim eṭ–geṿuraṭo,
Shibbeḥu vehodu lishmo.
Umalkhuṭo beratson ḳibbelu 'aléhem,
Mosheh (uṿné)/(ve-Aharon uMiriam, vekhol Bené) Yisraél, (keshé'alu min hayam,) lekha 'anu shirah, ṿegilah ṿerinah ṿesimḥah, ṿetsahalah rabbah, 'anu ve-ameru khullam:

"Mi khamokha ba-élim Aḍonai?"

"Mi kamokha ne-dar bakoḍesh, nora tehillot 'oséh–fele?"

Malkhuṭekha Aḍonai Elohénu ra-u ṿanekha 'al–hayam.
Yaḥad kulam hoḍu vehimlikhu ve-ameru:

"Aḍonai yimlokh le'olam va'eḍ."

Vene-emar: Ki–faḍah Aḍonai eṭ–Ya'aḳoṿ, ug-alo miyad ḥazaḳ mimennu.

Barukh Attah Aḍonai,
ga-al Yisraél.

‘Arviṭ

Mosheh, Aharon, Miriam and all the children of Yisraél who came up from the sea... The gold words in this passage come from Persian siddurim, and are more expansive than just the words in black. As well as the inclusion of Miriam, describing us as all those “who came up from the sea,” creates a beautiful mikveh-like image of the transitional moment at which we became a people.

*This moment is then retold with an amazing concept contained in how it is framed: “they thanked You and crowned You...” Namely, that it is **us** who makes the Divine be Sovereign – the coronation happened there on the seashore. Awed by the miracle at the sea, the people proclaimed the Divine ruler through their praise in the Song of the Sea. The agency which that places into the hands of the newly-freed children of Yisraél, as well as the mystical power of their words, is incredible.*

רָאוּ בָנִים אֶת־גְּבוּרָתוֹ,
שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ,
וּמַלְכוּתוֹ בְּרָצוֹן, קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה (וּבְנֵי)/(וְאַהֲרֹן וּמִרְיָם, וְכָל־בְּנֵי) יִשְׂרָאֵל,
(כְּשֶׁעָלוּ מִן הַיָּם,) לְךָ עָנוּ שִׁירָה,
(בְּגִילָה בְּרִנָּה) בְּשִׂמְחָה (וְצָהֳלָה) רַבָּה
(עָנוּ) וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִם יְיָ,
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא.

מַלְכוּתְךָ יְיָ אֱלֹהֵינוּ
רָאוּ בָנֶיךָ עַל־הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר:
כִּי־פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ,
גָּאַל יִשְׂרָאֵל.

Lie us down,
our Parent, in peace.
And raise us up, our Sovereign,
to a good and peaceful life.
And spread over us the shelter of
Your peace, and counsel us, our
Sovereign, with Your good advice.
And save us quickly, for Your sake,
and shield us, protect us, and
remove from us the strike of enmity,
violence, plague, sickness, misery,
famine, wickedness, and pestilence
and calamity and disaster.
Break the adversary which threatens
us, before and behind us, and shelter
us in the shadow of Your wings.
Guard our goings and comings,
that life may be good and peaceful,
from now until always.
For You are *Él*, our protector and
our saviour from all evil things
and from terrors of the night.

Blessed are You,

יהוה

who protects
THEIR people
YisraÉl, always.

Hashkivénu

Avinu leshalom.
Veha'amidénu Malkénu
lehayyim tovim ulshalom,
ufros 'alénu sukkat shelomekha,
vetakkenénu (Malkénu) be'étsah
tovah milefanekha, vehoshi'énu
mehérah lema'an shemekha
vehagén ba'adénu,
vehasér mé'alénu makkat:
oyév, dever, herev, (holi,)
tsarah, ra'ah, ra'av
veyagon umashhit umaggéfah.
Shevor vehasér (ha)satan
milefanénu umé-aharénu,
uvtsél kenafekha tastirénu.
Ushmor tsétér nu uvo-énu
lehayyim tovim ulshalom
mé'attah ve'ad 'olam.
Ki Él shomrénu umatssilénu Attah
mikol–davar ra' umifahar laylah.
Barukh Attah Adonai
shomér et–'ammo
Yisraél la'ad.

‘Arviṭ

Here in ‘Arviṭ there are not only the two blessings which precede the Shema’, but also two which come after it (as opposed to one in Shaḥarit). The second of those two, Hashkiyénu (Lie us down), is perhaps the best example of the way in which genuine human reactions, hopes and fears all frame our liturgy.

Break the adversary which threatens us. The adversary is the title given to the angel or being who is tasked with recording human failures and preparing the prosecution of individuals in the Heavenly court. It is, however, a title, and not a proper name – as some have interpreted it, believing there to be a distinct being named Satan (Adversary). Instead, it is understood to be a role which angels fill vis-á-vis humans all the time and in many ways.

הַשְׁכִּיבֵנוּ

אָבִינוּ לְשָׁלוֹם.
וְהַעֲמִידֵנוּ מַלְכֵּנוּ
לְחַיִּים טוֹבִים וּלְשָׁלוֹם,
וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ (מַלְכֵּנוּ) בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ
וְהָגֵן בַּעֲדֵנוּ,
וְהָסֵר מֵעָלֵינוּ מַכַּת
אוֹיֵב, דֶּבֶר, חֶרֶב, (חֳלִי,)
צָרָה, רָעָה, רָעָב
וְיָגוֹן וּמַשְׁחִית וּמַגֵּפָה.
שְׁבֹר וְהָסֵר (הַ)שָּׂטָן
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ.
וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים טוֹבִים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה
מִכָּל־דָּבָר רָע וּמִפַּחַד לָיְלָה.

בָּרוּךְ אַתָּה יְיָ

שׁוֹמֵר אֶת־עַמּוֹ יִשְׂרָאֵל לָעַד.

רוח נדיבה תסמכני
אלמדה פשעים דרכיך וחטאים אליך ישובו
הסתר פניך מחטאי וכל עונותי מחה
לב נשבר ונדכה אלהים לא תבזה
אדני שפתי תפתח
צדקתך

"Entering The Labyrinth" | *The labyrinth is one of the oldest human symbols, appearing in ancient art around the world. In medieval Jewish manuscripts, a seven-ringed labyrinth is used to symbolize the city of Jericho and its seven walls, which the Israelites circled before entering the Promised Land. The depiction of Jericho as a labyrinth is found in Hebrew Bibles and maps of the Holy Land from Germany, Spain, Italy, the Ottoman Empire, and Yemen, starting in the thirteenth century. This visual tradition marks the transition between wandering and settlement, and serves as the boundary between the Torah and the Prophets.*

Here, this labyrinth (inspired by the labyrinth in a 15th-century Yemenite manuscript) introduces the 'Amiḍah, the heart of the prayer service. As we prepare ourselves to enter that sacred, private, intensity, the labyrinth offers the words of Psalm 51: "Behold, You desire truth, unto its innermost parts; teach me, therefore, to know wisdom in my heart… Create a pure heart for me, Elohim, and renew a steady spirit within me… O יהוה*, open my lips, and my mouth shall declare Your praise." Silently, we trace and retrace our steps, and approach our innermost temple, the doorway into the Promised Land.*

/Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

steps backwards...

Yitgaddal veyiṭkaddash
sheméhh rabba. (*Kahal: Amén*)
Be'alma di–ṿera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba'agala uṿizman ḳariṿ,
ve-imru: amén.

(*K: Amén, yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh*)

Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal sheméhh
deḲuḍesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

Kaddish Le'élla

This version of the Kaddish is the shortest, also known as the half-Kaddish. It serves exclusively as a doxology. A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to bookend the 'Amidah.

...hallowed is THEIR great name...
Many have pointed out the similarity between several of the central phrases of the Kaddish and the Lord's Prayer recorded in Luke 11:

"Pray then like this: 'Our Heavenly Parent – hallowed be Your name. Your kingdom come, your will be done, on Earth as it is in Heaven" (2-3)

STAND

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ
הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־
בִּרְכָתָא שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Avraham, Sarah
Yitsḥak, Rivḳah,
Ya'aḳov, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

/ Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim*.

Sovereign who helps
and recalls and saves and protects,
B O W
Blessed are You, יהוה,
who protects Avraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Eloh<u>é</u>nu vÉlohé avoṯénu
Elohé Avraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Rivḳah
vÉlohé Ya'aḳov vElohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim tovim, ḳonéh hakol,
vezokhér ḥasḍé avoṯ,
uméyi go-él livné venéhem,
lema'an shemo be-ahavah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṯvénu beséfer haḥayyim
lema'anakh Elohim ḥayyim.)

Melekh 'ozér
ufoḳéḍ umoshia' umagén,
Barukh Attah Aḍonai
magén Avraham.

Sarah, Rivḳah, Raḥel and Lé-ah – The four Immahoṯ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṯ, from Mi sheBérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

STAND

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

/ Said during the Ten Days of Repentance

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

/ *In summer* (*ie, from Pesaḥ*)	/ *In winter* (*ie, after Shémini 'Atsereṭ*)
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

/ *Said during the Ten Days of Repentance*
Who is like you, Merciful parent, who remembers Your creatures with compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le'olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia'

morid hatal.	*mashshiṿ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné 'afar.
Mi khamokha ba'al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu'ah.

(*Mi khamokha*
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

'Amiḍah

...might...

At first glance, the inclusion in this paragraph (which celebrates the Divine power of resurrection and its associations with the end-of-time) of several comparatively mundane attributes seems strange. To support the falling, heal the sick, free the bound – these things are connected here to the ultimate act of compassion: reviving the dead. In fact, this paragraph demonstrates well the continuum of Divine mercy that is envisioned by the Siddur. יהוה *is omni-present and omni-involved – both in things of cosmic signifiance and things of relatively minor daily import. Very little is done to make a distinction at all between the two; we praise the Divine as the one who resurrects the dead, creates Heaven and Earth, saves the weak from the hand of the strong, makes our eyelids heavy with sleep, heals, destroys, creates again – all in the same breath.*

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

/ In summer (ie, from Pesaḥ)
מוֹרִיד הַטָּל.

/ In winter (ie, after Shémini 'Atsereṭ)
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

/ Said during the Ten Days of Repentance
מִי כָמוֹךָ אַב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

You are holy
and Your name is holy,
and holy ones, every day
they praise you, *selah!*

Blessed are You, יהוה,
the holy *Él*.

/ Said instead during the Ten Days of Repentance
...the holy Sovereign

You grace humanity with knowledge,
and teach mortals understanding.

/ On Saturday evening:
You have graced us, יהוה our *Elohim*,
with knowledge and intellect.
You said to separate
between
holiness and mundanity,
and between
light and darkness,
and between
Yisraél and other peoples,
and between
the seventh day and the six days of the week.

Attah kaḍosh veshimkha kaḍosh,
ukḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh hakaḍosh)

Attah ḥonén le-aḍam da'at,
umlamméḍ le-enosh binah.

(Attah ḥonantanu Aḍonai
Elohénu, madda' vehaskél.
Attah amarta lehavdil
b é n
koḍesh leḥol
u v é n
or lehoshekh
u v é n
Yisraél la'ammim
u v é n
yom hashevi'i
leshéshet yemé
h a m a ' a s e h.

אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלְוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

/ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.

/ On Saturday evening:
אַתָּה חוֹנַנְתָּנוּ
יְיָ אֱלֹהֵינוּ, מַדָּע וְהַשְׂכֵּל.
אַתָּה אָמַרְתָּ לְהַבְדִּיל
בֵּין
קֹדֶשׁ לְחוֹל
וּבֵין
אוֹר לְחֹשֶׁךְ
וּבֵין
יִשְׂרָאֵל לָעַמִּים
וּבֵין
יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי
הַמַּעֲשֶׂה.

STAND

‘Amiḍah

...between...

This alternate version of the fourth blessing of the Weekday ‘Amiḍah occurs only in ‘Arviṭ. That is because it is used to conclude Shabbaṭ on Motsa-é Shabbaṭ (Saturday night). When we perform the ritual of Haṿdalah we light a candle, but in order to be able to light a candle, we have to have first formally concluded Shabbaṭ, using the text of this adapted blessing here. Notably, a new blessing is not inserted, but rather the blessing on intellect and knowledge is adapted to suit the needs of Motsa-é Shabbaṭ. That is because Haṿdalah (lit. ‘separation’) celebrates the cognitive and intellectual ability to differentiate between disparate things: between Shabbaṭ and weekdays, between light and dark, and between Yisraél and the other nations. All ceremonies of santification, and one can argue all of Jewish ritual, is about such taxonomies.

Just as you have separated us,
יהוה our *Elohim*,
from the nations of many lands and
from all the families of the Earth,
so too may you save us from the
wicked adversary and misfortune
and from all evil and harsh decrees
which are felt in this world.

Keshém shehiydaltanu,
Aḍonai Elohénu,
mé'ammé ha-aratsoṭ
umimishpeḥoṭ ha-aḍamah
kakh pedénu vehatsilénu
misatan ra' umipega' ra'
umikol–gezéroṭ kashoṭ vera'oṭ
hamiṭraggeshoṭ laḅo ba'olam.

You have graced us with...
...knowledge and understanding and intellect.
...wisdom, understanding and knowledge.

Blessed are You, יהוה,
who graces with knowledge.

Veḥonnénu mé-ittekha...
...dé'ah uḅinah vehaskél.
...ḥokhmah, binah vada'at.

Barukh Attah Aḍonai
ḥonén hada'aṭ.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to return
completely before you.

Blessed are You, יהוה,
who desires returning.

Hashiḅénu
Aḅinu
leṬoraṭekha,
vekareḅénu
Malkénu
la'aḅoḍaṭekha,
vehaḥazirénu bitshuḅah
shelémah lefanekha.

Barukh Attah Aḍonai
harotseh bitshuḅah.

‘Amiḍah

...understanding...

The fourth blessing concerns intellectual and cognitive abilities. Our minds are so important to a spiritual life that after evoking history (Avoṭ), nature (Gibbor), and sanctity (Ḳedushshah), the only appropriate next step is to express our gratitude for the mind which allows us to pray in the first place.

In the Jewish imagination, a spiritual relationship or life cannot be exclusively physical. By definition, the spiritual is that which is non-physical. Therefore, the intellectual life of an individual is seen as the location of spiritual struggle and satisfaction.

Kavvanah: how can you use your mind to reach the realms of spiritual life? Observe your own thoughts – step outside yourself and appreciate the richness of the speed, diversity, and depth of our imaginations.

STAND

כְּשֵׁם שֶׁהִבְדַּלְתָּנוּ
יְיָ אֱלֹהֵינוּ
מֵעַמֵּי הָאֲרָצוֹת
וּמִמִּשְׁפְּחוֹת הָאֲדָמָה,
כָּךְ פְּדֵנוּ וְהַצִּילֵנוּ
מִשָּׂטָן רָע וּמִפֶּגַע רָע
וּמִכָּל־גְּזֵרוֹת קָשׁוֹת וְרָעוֹת
הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם.

וְחָנֵּנוּ מֵאִתְּךָ...
...דֵּעָה וּבִינָה וְהַשְׂכֵּל.
...חָכְמָה בִּינָה וָדָעַת.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ
אָבִינוּ
לְתוֹרָתֶךָ,
וְקָרְבֵנוּ
מַלְכֵּנוּ
לַעֲבוֹדָתֶךָ,
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ,
הָרוֹצֶה בִּתְשׁוּבָה.

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving *Él*.

Blessed are You, יהוה,
who is patient and abounds
in forgiveness.

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, *Él*, are a strong redeemer.

Blessed are You, יהוה,
who redeems Yisraél.

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us

Selaḥ–lanu
Aṿinu
ki ḥatanu,
meḥol lanu
Malkénu,
ki fasha'nu.
Ki Él toṿ vesallaḥ Attah.

Barukh Attah Aḍonai
ḥannun hamarbeh lisloaḥ.

Re-éh na be'onyénu
veriṿah riṿénu.
Umahér lega-olénu
ge-ullah shelémah
lema'an shemekha.
Ki Él go-él ḥazak Attah.

Barukh Attah Aḍonai
go-él Yisraél.

Refa-énu Aḍonai venérafé,
hoshi'énu venivvashé'ah,
ki ṭehillaṭénu Attah.
Veha'aléh arukhah
umarpé

ʻAmiḍah

...struggle our struggles... A critical function of Jewish prayer seems to be that it transcends simple petition, and actually encompass protest as well. Indeed, many of our prayers seem to be a way of lodging a protest with the Divine. Pay attention to what a mess it is down here! Look at our suffering! Look at it! This posture of protest is made possible by the notion of covenant, which far surpasses a more simplistic Divine model of human subservience. The covenant which we believe animates our religious life is one that affords both parties privileges and powers. We have the ability to draw the Divine attention to the sorry state of affairs, and also to hold THEM accountable as a result. Redeem us, for the sake of Your name. By invoking our covenantal partnership we can permit ourselves to understand that much of what we do when we pray is not to petition: but to protest.

STAND

סְלַח־לָֽנוּ
אָבִֽינוּ
כִּי חָטָֽאנוּ,
מְחֹל לָֽנוּ
מַלְכֵּֽנוּ
כִּי פָשָֽׁעְנוּ.
כִּי אֵל טוֹב
וְסַלָּח אָֽתָּה.
בָּרוּךְ אַתָּה יְיָ,
חַנּוּן הַמַּרְבֶּה
לִסְלֹֽחַ.

רְאֵה נָא בְעָנְיֵֽנוּ
וְרִיבָה רִיבֵֽנוּ.
וּמַהֵר לְגָאֳלֵֽנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַֽעַן שְׁמֶֽךָ,
כִּי אֵל גּוֹאֵל חָזָק אָֽתָּה.
בָּרוּךְ אַתָּה יְיָ,
גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵֽנוּ יְיָ וְנֵרָפֵא,
הוֹשִׁיעֵֽנוּ וְנִוָּשֵֽׁעָה,
כִּי תְהִלָּתֵֽנוּ אָֽתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמַרְפֵּא

all disease,
and all pain,
and all suffering.
For You are a healing *Él*,
You are compassionate and faithful.
Blessed are You, יהוה,
who heals the sick.

lekhol–taḥalu-énu
ulkhol–makh-ovénu
ulkhol–makkoṭénu. Ki Él rofé,
raḥaman vene-eman Attah.
Barukh Attah Adonai
rofé ḥolim.

/ *In summer*

Bless us,
our Parent,
along with
the work of
our hands,
and bless
our years
with the
desired dew,
blessing
and growth.

———

/ *In winter*

Bless us,
יהוה, our *Elohim*,
for this year
and may all of its
harvest be good.
And give dew and rain
as a blessing upon all
the face of the soil and
water the face of the
Earth. And sustain
all of Your world with
Your goodness. And fill
our hands with Your produce, and with
the wealth of the gifts of Your hands.
Guard and protect this year from all
kinds of evil, and from all plague
and from all misfortune.

Barekhénu
Avinu
bekhol–
ma'aséh
yadénu
uvarékh
shenaténu
betalelé
ratson
berakhah
undavah.

———

Barékh 'alénu
Adonai Elohénu
et–hashanah hazoṭ
ve-eṭ kol–miné
ṭevu-aṭahh letovah.
Veṭén tal umatar
livrakhah 'al kol–
pené ha-adamah,
veravvéh pené
tévél, vesabba' et–
ha'olam kullo
mituvekha.

Umalle yadénu mibirkhotekha
umé'osher mattenoṭ yadekha.
Shamerah vehatsilah shanah zo
mikol–davar ra'
umikol–miné mash-ḥiṭ
umikol–miné pur'anuṭ.

‘Amiḍah

Bless us...

This blessing focuses on the agricultural symbolism critical to the Torah. As a result, there is a different version recited during the two seasons (rainy season and dry season) recognised by our Sages.

We can sense from the words of the longer winter blessing, the anxiety surrounding winter in an agricultural society – everything hung on the line of a good harvest each year, and a dry winter would kill. But winter anxieties are present also in contemporary urban society – as the nights draw in, the mood lowers, and it can be difficult to pull ourselves through the dismal grey evenings. Let this longer blessing be a comfort in those times. Furthermore, when reading either blessing, let yourself think back a year in the past, or forwards a year in the future – what has this year brought? What do we want next year to bring?

STAND

לְכָל־תַּחֲלוּאֵינוּ
וּלְכָל־מַכְאוֹבֵינוּ
וּלְכָל־מַכּוֹתֵינוּ.
כִּי אֵל רוֹפֵא,
רַחֲמָן וְנֶאֱמָן אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
רוֹפֵא חוֹלִים.

/ In summer

בָּרְכֵנוּ
אָבִינוּ
בְּכָל־
מַעֲשֵׂה
יָדֵינוּ
וּבָרֵךְ
שְׁנָתֵנוּ
בְּטַלְלֵי
רָצוֹן
בְּרָכָה
וּנְדָבָה.

/ In winter

בָּרֵךְ עָלֵינוּ
יְיָ אֱלֹהֵינוּ
אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי
תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר
לִבְרָכָה עַל
כָּל־פְּנֵי הָאֲדָמָה
וְרַוֵּה פְּנֵי תֵבֵל.
וְשַׂבַּע אֶת־הָעוֹלָם
כֻּלּוֹ מִטּוּבֶךָ.

וּמַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ
וּמֵעֹשֶׁר מַתְּנוֹת יָדֶיךָ.
שָׁמְרָה וְהַצִּילָה שָׁנָה זוֹ
מִכָּל־דָּבָר רָע וּמִכָּל־מִינֵי מַשְׁחִית
וּמִכָּל־מִינֵי פּוּרְעָנוּת.

May it be of good hope
and end in peace.
Take pity and be merciful upon it
and upon all its harvest and produce,
and bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good years as a blessing.
For You are a good *Él*, and do good,
and You bless each year.

Blessed are You, יהוה,
who blesses each year.

Va'aséh lahh tikvah toṿah
ve'aḥariṭ shalom. Ḥus veraḥém
aleha ve'al kol–teṿu-aṭahh
uféroṯeha, uṿarekhahh ṿegishmé
ratson, berakhah undaṿah.

Uṭ-hi aḥariṭahh,
ḥayyim vesaṿa' veshalom
kashanim hatoṿoṭ liṿrakhah.
Ki Él toṿ umétiṿ Attah
umṿarékh hashanim.

Barukh Attah Aḍonai
meṿarékh hashanim.

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.
And gather us quickly from the four
corners of the Earth to our land.

Blessed are You, יהוה,
who gathers Their dispersed
people, Yisraél.

Teḳa'

beshofar gaḍol leḥéruṯénu,
vesa nés lekabbéts galuyyoṯénu.
Vekabbetsénu yaḥaḍ (mehérah)
mé-arba' kanfoṭ ha-arets le-artsenu.

Barukh Attah Aḍonai
mekabbéts niḍḥé
'ammo Yisraél.

‘Amidah

...perform the miracle... *This line reveals an interesting feature of Hebrew vocabulary: the word that we typically use for ‘miracle’ (nés) is only used so metaphorically. The word nés actually means a banner, like the sort that would be held by a flag-bearer when riding into battle. It is a standard which marks power and allegiance. ‘Miracles’ then, are simply the banners of the Divine in the world – the flags that point to the fact that* יהוה *intervenes in our reality, both in ways that we see and those that we don’t.*

R’ de Sola Pool, in his translation, renders this phrase as, ‘Set up the banner to gather our exiles.’ Here, we’ve opted for the metaphorical meaning (perform a miracle). Yet, in both cases we should attempt to preserve the image in our minds of the flag waving in the breeze, signifying where power lies.

STAND

וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה
וְאַחֲרִית שָׁלוֹם.
חוּס וְרַחֵם עָלֶיהָ
וְעַל כׇּל־תְּבוּאָתָהּ וּפֵרוֹתֶיהָ,
וּבָרְכָהּ בְּגִשְׁמֵי רָצוֹן,
בְּרָכָה וּנְדָבָה.

וּתְהִי אַחֲרִיתָהּ,
חַיִּים וְשָׂבָע וְשָׁלוֹם
כַּשָּׁנִים הַטּוֹבוֹת לִבְרָכָה.
כִּי אֵל טוֹב וּמֵטִיב אַתָּה
וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְיָ,
מְבָרֵךְ הַשָּׁנִים.

תְּקַע

בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד (מְהֵרָה) מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

Return our judges as they first were
and our advisors as they used to be,
and take away our grief and sorrow.
And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!

Blessed are You, יהוה,
Sovereign who loves
justice and order.

/ Said instead during the Ten Days of Repentance
...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swifty suppress them.
And governments of / And all who do
evil deeds: swifty uproot and smash
and eliminate and overpower them,
soon in our days.

Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.

Hashiṿah shofeténu keṿarishonah
veyo'atsénu keṿatteḥillah,
vehasér mimennu yagon
va-anaḥah. Umlokh 'alénu mehérah,
Attah Aḍonai leṿaddekha (beḥesed)
beraḥamim betseḍeḳ uṿmishpat.

Barukh Attah Aḍonai
melekh ohéṿ
tseḍaḳah umishpat.

(...hamelekh hamishpat.)

Lamalshinim al tehi ṭiḳvah,
vekhol–haminim
vekhol–hazéḍim
kerega' yoṿéḍu.
Vekhol–oyeṿekha
vekhol–sone-ékha
mehérah yikkaréṭu.
(Umalkhut)/(Vekhol–'osé) rish'ah,
mehérah ṭe'aḳḳér uṭshabbér
uṭkhallém veṭakhni'ém
bimhérah veyaménu.

Barukh Attah Aḍonai
shoṿér oyeṿim
umakhnia' zéḍim.

‘Amiḍah

i thank You God for most this
amazing day:
for the leaping greenly spirits of
trees and a blue true dream of sky;
and for everything
which is natural
which is infinite
which is yes

(i who have died am alive again
today, and this is the sun’s birthday;
this is the birth
day of life and of love and wings:
and of the gay great happening
illimitably earth)

how should tasting touching
hearing seeing breathing any –
lifted from the no
of all nothing –
human merely being doubt
unimaginable You?
(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings

STAND

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה,
וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה.
וּמְלוֹךְ עָלֵינוּ מְהֵרָה,
אַתָּה יְיָ לְבַדְּךָ (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

/ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַמִּשְׁפָּט.

לַמַּלְשִׁינִים אַל תְּהִי תִקְוָה,
וְכָל־הַמִּינִים
וְכָל־הַזֵּדִים
כְּרֶגַע יֹאבֵדוּ.
וְכָל־אוֹיְבֶיךָ
וְכָל־שׂוֹנְאֶיךָ
מְהֵרָה יִכָּרֵתוּ.
(וּמַלְכוּת)/(וְכָל־עֹשֵׂי) רִשְׁעָה,
מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר
וּתְכַלֵּם וְתַכְנִיעֵם
בִּמְהֵרָה בְיָמֵינוּ.

בָּרוּךְ אַתָּה יְיָ,
שׁוֹבֵר אֹיְבִים
וּמַכְנִיעַ זֵדִים.

On the righteous and on the pious
and on the remnant of Your people
the House of Yisraél and their
elders, and on the remainder of their
institutions, and on the righteous
converts among us. They yearn for
Your mercy, יהוה our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarassed
for we trust in You,
and on Your great mercy
we truly depend!

Blessed are You, יהוה,
depended on and trusted
by the righteous.

Dwell within Yerushalayim,
Your city, as You said You would.
And the throne of Daviḍ Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.

Blessed are You, יהוה,
who builds Yerushalayim.

ʻAl hatsaddikim veʻal haḥasaḍim
veʻal she-ériṭ ʻammekha
Béṭ Yisraél (veʻal ziknéhem),
veʻal pelétaṭ béṭ sofréhem,
veʻal géré hatsseḍek beʻalénu.
Yehemu na raḥamekha,
Aḍonai Elohénu,
veṭén sakhar toṿ lekhol–
haboteḥim beshimkha be-emeṭ,
vesim ḥelḳénu ʻimmahem.
Ulʻolam lo néṿosh ki–ṿekha
bataḥnu, veʻal ḥasdekha hagaḍol
be-emeṭ nishʻanenu.

Barukh Attah Aḍonai
mishʻan umiṿtaḥ
latsaddiḳim.

Tishkon beṭokh Yerushalayim
ʻirkha ka-asher dibbarta.
Vekhissé Ḍaviḍ ʻaṿdekha
mehérah leṭokhahh takhin.
Uṿnéh oṭahh binyan ʻolam
bimhérah beyaménu.

Barukh Attah Aḍonai
bonéh Yerushalayim.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׁאֵרִית עַמְּךָ
בֵּית יִשְׂרָאֵל (וְעַל זְקֵנֵיהֶם),
וְעַל פְּלֵיטַת בֵּית סְפְרֵיהֶם,
וְעַל גֵּרֵי הַצֶּדֶק בְּעָלֵינוּ.
יֶהֱמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת,
וְשִׂים חֶלְקֵנוּ עִמָּהֶם.
וּלְעוֹלָם לֹא נֵבוֹשׁ
כִּי־בְךָ בָּטָחְנוּ,
וְעַל חַסְדְּךָ הַגָּדוֹל
בֶּאֱמֶת נִשְׁעָנְנוּ.
בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לַצַּדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כַּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עַבְדְּךָ
מְהֵרָה לְתוֹכָהּ תָּכִין.
וּבְנֵה אוֹתָהּ בִּנְיַן עוֹלָם
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלָיִם.

STAND

ʻAmiḍah

...as You said You would.

Once again, the plaintive tone of the liturgy is combined with protest: You said you would dwell in Jerusalem! There is a certain degree to which we are just simply trying to hold יהוה *to account for all the promises made in the Torah. Yet, it would be foolish to think that it was so easy as to just invite the Divine to dwell in any particular place.*

In the many rabbinic discussions about the Shekhinah (that element of the Divine that dwells on Earth), they imagine her dwelling at the bedside of someone ill, next to someone dying, with two people studying Torah, in a home filled with love, etc. Although we may plead for the Divine to 'go home,' we do so while understanding that it isn't so simple, and it actually never was.

Cultivate the shoot of
Your servant David,
so it flourishes soon,
and may his horn sound
with Your salvation,
for it is Your salvation
we hope for each and every day!

Blessed are You, יהוה,
who cultivates
the horn of salvation.

Hear our voices,
יהוה our *Elohim*, merciful Parent,
be gracious and compassionate to us.
Receive our prayers
mercifully and willfully!
For you are an *Él* who hears
prayers and supplications.
And before You, our Sovereign,
our prayers won't return empty.
Be gracious to us and answer us,
and hear our prayers. For You hear
the prayer of every mouth.

Blessed are You, יהוה,
who hears prayer.

Eṭ–tsemaḥ Daviḍ ʻaẏdekha
mehérah ṭatsmiaḥ,
veḳarno tarum
bishuʻaṭekha,
ki lishuʻaṭekha
ḳivvinu kol–hayom.

Barukh Attah Aḍonai
matsmiaḥ ḳeren yeshuʻah.

Shema' kolénu
Aḍonai Elohénu, Aẏ raḥaman,
ḥus veraḥém ʻalénu.
Veḳabbél beraḥamim
uẏratson eṭ–tefillaṭénu.
Ki Él shoméa'
tefilloṭ vetaḥanunim Attah.
Umilefanekha Malkénu
réḳam al teshiẏénu.
Ḥonnénu vaʻanénu,
ushma' tefillaṭénu. Ki Attah
shoméa' tefillaṭ kol–peh.

Barukh Attah Aḍonai
shoméa' tefillah.

‘Amiḍah

Hear our voices.
This last of the middle-blessings which characterise the weekday ‘Amiḍah call upon the Divine to hear and listen to our supplications. Using the same language as the Shema’ above, we draw a fitting parallel with the call to listen. The focus on auditory experience of spirituality is profound. R’ Jonathan Sacks suggests that:

“יהוה is to be found not by looking but by listening. [They] lives in words – the words [They] spoke to the patriarchs and matriarchs, prophets and priests; ultimately in the words of the Torah itself – the words through which we are to interpret all other words.”
(Re-eh 5768)

Just as we remind ourselves to listen in the Shema’, we remind the Divine to listen here, with Shema’ Kolénu.

S T A N D

אֶת־צֶמַח
דָּוִד עַבְדְּךָ
מְהֵרָה תַצְמִיחַ,
וְקַרְנוֹ תָּרוּם
בִּישׁוּעָתֶךָ,
כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ,
מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ
יְיָ אֱלֹהֵינוּ, אָב רַחֲמָן,
חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ
תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה.
וּמִלְּפָנֶיךָ מַלְכֵּנוּ
רֵיקָם אַל תְּשִׁיבֵנוּ.
חָנֵּנוּ וַעֲנֵנוּ,
וּשְׁמַע תְּפִלָּתֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵעַ תְּפִלָּה.

Desire, יהוה our *Elohim*, Your people Yisraél and their prayers with favour. And restore the service of Your sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You.

/ Said during Rosh Ḥoḍesh and festivals

Our *Elohim* and *Elohim* of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and happiness, goodness, grace, love, and mercy,
on this day

/ On Pesaḥ	/ On Sukkoṭ	/ On Rosh Ḥoḍesh
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month

to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be'ammekha Yisraél
velitfillaṭam she'éh.
Vehashév ha'avoḍah liḍvir
béṭekha, ve-ishshé Yisraél,
uṭfillaṭam mehérah be-ahavah
ṭeḳabbél beratson.
Uṭ-hi leratson tamiḍ
'avoḍaṭ Yisraél 'ammekha.

(Elohénu vÊlohé avoṭénu,
ya'aleh veyavo,
yaggia', yéra-eh veyératseh,
yishshama', yippakéḍ, veyizzakhér
zikhronénu
vezikhron avoṭénu
zikhron Yerushalayim 'irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ 'avdakh,
vezikhron kol–'ammekha Béṭ–Yisraél
lefanekha liflétah, letovah,
leḥén leḥeseḍ ulraḥamim
beyom

Ḥag HaSukkoṭ	*Ḥag HaMatssoṭ*	*Rosh HaḤoḍesh*

hazeh,
leraḥém bo 'alénu ulhoshi'énu.
Zokhrénu Aḍonai Elohénu
bo letovah (K: *Amén*),
ufokḍénu vo livrakhah (K: *Amén*),
vehoshi'énu vo leḥayyim tovim (K: *Amén*).

‘Amiḍah

On the threshold of half a house
in the Land of Israel
my father stood
pointing to the sides and saying:
Upon these ruins
one day we will build a kitchen
to cook in it a Leviathan’s tail
and a wild bull,
upon these ruins
we will build a corner for prayer
to make room
for a bit of holiness.
My father remained on the
threshold
and I, my entire life,
have been erecting scaffolding
reaching up to the sky.

Erez Bitton

STAND

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

/ Said during Rosh Ḥoḍesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם

/ On Pesaḥ	/ On Sukkoṭ	/ On Rosh Ḥoḍesh
חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת	רֹאשׁ הַחֹדֶשׁ

הַזֶּה,
לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

With salvation and mercy, be generously gracious upon us, and forgive and absolve us, and save us, for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns Their *Shekhinah* to Tsiyyon.

B O W

We thank You,
for You are our *Elohim* and that of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night. You are good, for your mercy never fails. You are merciful, for Your love never ceased. From forever we have set our hope on You.

viḍvar yeshu'ah veraḥamim,
ḥus veḥonnénu vaḥamol veraḥém 'alénu
vehoshi'énu, ki élekha 'énénu.
Ki Él melekh ḥannun veraḥum Attah.)

Ve-Attah beraḥamekha harabbim,
taḥpots banu veṭirtsénu,
veṭeḥezénah 'énénu beshuṿekha
leTsiyyon beraḥamim.

Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.

Moḍim anaḥnu lakh,
sha-Attah hu Aḍonai Elohénu
vÉlohé Aṿoténu le'olam va'eḍ.
Tsurénu tsur ḥayyénu, umagén
yish'énu Attah hu. Leḍor
vaḍor noḍeh lekha unsappér
tehillatekha, 'al ḥayyénu
hamesurim beyaḍekha, ve'al
nishmoténu hapeḳuḍot lakh,
ve'al nissekha shebekhol-yom
'immanu. Ve'al nifle-otekha
vetoṿoṭekha shebekhol-'ét 'erev
vavoḳer vetsahorayim. Hatoṿ ko
lo khalu raḥamekha hameraḥém
ki lo tammu ḥasaḍekha,
ki mé'olam ḳivvinu lakh.

‘Amidah

Giving thanks is sweeter
than bounty itself.
One who cherishes gratitude
does not cling to the gift!

Giving thanks is the true
meat of God’s bounty;
the bounty is its shell,
For giving thanks carries
you to the hearth of the Beloved.

Abundance alone brings
heedlessness,
giving thanks gives birth to
alertness.

The bounty of giving thanks
will satisfy and elevate you,
and you will bestow
a hundred bounties in return.

Eat your fill of God’s delicacies,
and you will be freed
from hunger and begging.

Rumi

STAND

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ,
וּמָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
הַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

/ On Ḥanukkah and Purim, insert "For the miracles" on page 442

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

/ Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W

Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḏ
shimkha malkénu le'olam va'eḏ,
vekhol haḥayyim yoḏukha *selah.*

(Ukhṭov leḥayyim toṿim kol bené ṿeriṯekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḏol
be-emeṭ le'olam ki toṿ.
Ha-Él yeshu'aṯénu ve'ezraṯénu,
selah, ha-Él hatoṿ.

Barukh Attah Aḏonai
hatoṿ shimkha
ulkha na-eh lehoḏoṭ.

Sim shalom *toṿah uṿrakhah,*
ḥayyim ḥén vaḥeseḏ
(tseḏakah) *veraḥamim 'alénu*
ve'al kol–Yisraél 'ammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḏ be-or panekha,
ki ye-or panekha naṯatta–lanu,
Aḏonai Elohénu:

/ On Ḥanukkah and Purim,
insert עַל הַנִּסִּים on page 443

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

/ Said during the Ten Days of Repentance

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יהוה,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

STAND

‘Amiḍah

This is what I see:

a grain of wheat in the hand of a small boy

barefoot on the unnamed roads,
sleeping in the dream another is having.

An oud, a violin, a guitar,
a mirror of dew,
a man about to undress,
a woman staring.

A traveler
returning
everywhere

and forgetfulness
stealing from itself.

Maktoub, the Moor says,
we hold clouds in our mouth
and imagine God in our breath.

Nathalie Handal

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to bless us and all Your people Yisraél with great strength and peace.

/ Said during the Ten Days of Repentance

May we be remembered and inscribed before You in the book of life, blessing, peace, sustenance, salvation, comfort, and good decrees – us and all of Your people Yisraél, for a good and peaceful life.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

/ Repetition ends here

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.

Vetoṿ be'énékha (leṿarekhénu) leṿarékh eṭ–(kol–)'ammekha Yisraél, beroṿ–'oz veshalom.

Uṿséfer ḥayyim, berakhah veshalom, ufarnasah toṿah vishu'ah veneḥamah, ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ lefanekha, anaḥnu vekhol–'ammekha Yisraél, leḥayyim toṿim ulshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–'ammo Yisraél
bashalom,
amén.

‘Amidah

As we reach the last blessing of the ‘Amidah, we see that the last three blessings are the same each time – like the first three. It is only the middle which changes. These constant six blessings are intended to provide a routine structure to every ‘Amidah – regardless of what day of the week it is, or whether it is a Shabbat or a festival, etc. The consistency of the framework designed for the ‘Amidah is critical to it. The Sages hoped to create a sort of plug-and-play format in which the same beginning and end could bookend a middle section which changed depending on the day, season, and time. Thus, there’s a pedagogical benefit to keeping the blessing the same. Furthermore, some things are constant – we always wish to open by invoking our ancestors and praising the Divine, and we always wish to conclude with our gratefulness for all we have and for peace.

STAND

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

/ Said during the Ten Days of Repentance

וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

/ Repetition ends here

May the words I speak and the thoughts I think be acceptable before You, my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul be silent and my spirit like dust to all.
Open my mind to Your Torah, and help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil, may they immediately see their design as naught and their purpose defeated.
Do so for the sake of Your name,
Do so for the sake of Your right hand,
Do so for the sake of Your Torah
Do so for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in the Heavens, in THEIR mercy make peace for us and all Yisraél, *amén.*

BOW LEFT — BOW RIGHT — BOW

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra'
siftoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakkol tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof nafshi. Vekhol–hakamim 'alai lera'ah, mehérah hafér 'atsaṭam vekalkél maḥashavtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳeḍushshaṭakh.
Hoshi'ah, yeminkha va'anéni.
Yihyu leratson imré–fi,
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

'Oseh shalom bimromav
hu yeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

‘Amiḍah

What will you do, God, when I die?
When I, your pitcher, broken, lie?
When I, your drink, go stale or dry?
I am your garb, the trade you ply,
you lose your meaning, losing me.

Homeless without me, you will be
robbed of your welcome,
warm and sweet.
I am your sandals: your tired feet
will wander bare for want of me.

Your mighty cloak will fall away.
Your glance that
on my cheek was laid
and pillowed warm,
will seek, dismayed,
the comforts that I offered once —
to lie, as sunset colors fade
in the cold lap of alien stones.

What will you do, God?
I am afraid.

Rainer Maria Rilke

S T A N D

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וּשְׂפָתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

May the name יהוה be blessed from now to forever.
From the rising of the sun, until it goes down,
may the name יהוה be praised. יהוה our Liege,
how powerful is Your name upon all the Earth.

/Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)*
in the world which is made according to THEIR will,
and may THEY establish THEIR kingdom,
and may THEIR salvation blossom
and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept *(C: Mercifully and willfully receive our prayers)* the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

*(Yehi shém Aḍonai meyorakh mé'attah
ve'aḍ 'olam. Mimizraḥ–shemesh 'ad–meyo-o
mehullal shém Aḍonai. Aḍonai Aḍonénu,
mah–addir shimkha bekhol ha-arets.)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
*Be'alma di–yera khir'uṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳarév meshiḥéhh.* (K: *Amén*) *Beḥayyékhon
uyyomékhon uyḥayyé ḍekhol–Béṭ Yisraél
ba'agala uyizman ḳariv, ve-imru: amén.*

(K: *Amén, yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yiṭbarakh*)

*Yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.*
(K: *Amén*) *Le'élla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran be'alma,
ve-imru: amén.* (K: *Amén*)

*Tiṭḳabbal (K: Ḳabbél beraḥamim uyratson
eṭ–tefillaṭénu) tseloṭehon uva'uṭehon,
dekhol–Béṭ Yisraél, ḳoḍam Ayuhon
deVishmayya ve-imru: amén.* (K: *Amén*)

Yehé shelama rabba min Shemayya, (K: *Ḥayyim*)
*ḥayyim vesava' vishu'a veneḥamah veshézava
urfu-ah ug-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–'ammo Yisraél,
ve-imru: amén.* (K: *Amén*)

*'Oseh shalom bimromav,
hu yeraḥamav ya'aseh shalom 'alénu,
ve'al kol–Yisraél, ve-imru: amén.* (K: *Amén*)

Ḳaddish Titkabbal

This version of the Ḳaddish is the 'full Ḳaddish' which typically comes after the recitation of the 'Amiḍah to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ:
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל (ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

A Pilgrim Song

I will lift my eyes
towards the mountains –
from where shall my help come?
My help is from יהוה,
Maker of heaven and Earth.
THEY won't let your foot fall,
Your Guardian won't fall asleep.
Look! THEY doesn't sleep
or slumber,
the Guardian of Yisraél.
יהוה is your Guardian,
יהוה is your Shadow,
just next to you.
The bright sun of daytime
can't be extinguished,
nor the moon at night.
יהוה will guard you from all evil,
THEY will protect your very soul.
יהוה will guard you
when you leave,
and when you return,
from now until forevermore.

Shir lama'alot;
essa 'énai el–heharim;
mé-ayin yavo 'ezri.

'Ezri mé'im Adonai;
'oséh shamayim va-arets.

Al–yittén lamot raglekha;
al–yanum shomerekha.

Hinnéh lo–yanum velo yishan;
shomér Yisraél.

Adonai shomerekha;
Adonai tsillekha 'al–yad
yeminekha.

Yomam hashemesh lo–
yakkekkah, veyaréaḥ balaylah.

Adonai yishmorkha mikol–ra';
yishmor et–nafshekha.

Adonai
yishmor–tsétekha uvo-ekha;
mé'attah ve'ad–'olam.

קכא

שִׁיר לַֽמַּעֲלוֹת

אֶשָּׂא עֵינַי אֶל־הֶהָרִים
מֵאַיִן יָבֹא עֶזְרִי:
עֶזְרִי מֵעִם יְיָ
עֹשֵׂה שָׁמַיִם וָאָרֶץ:
אַל־יִתֵּן לַמּוֹט רַגְלֶךָ
אַל־יָנוּם שֹׁמְרֶךָ:
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל:
יְיָ שֹׁמְרֶךָ
יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה
וְיָרֵחַ בַּלָּיְלָה:
יְיָ יִשְׁמָרְךָ מִכָּל־רָע
יִשְׁמֹר אֶת־נַפְשֶׁךָ:
יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ
מֵעַתָּה וְעַד־עוֹלָם:

Shir laMa'alot

Other psalms for an occasion may be substituted. During the 'Omer, count the day here and then recite Psalm 67 instead on page 56.

Tehillim 121 is a text well known from several occasions. It is like the cadence that concludes a movement of a symphony – it summarises many of the themes we have encountered, and in a way that can help the worshipper to reflect on 'Arviṭ. Central is the idea that the Divine is not absent, and is always present to protect us. Guarding us, sheltering us, never slumbering and never sleeping – They is described as taking an intensely personal interest in individuals, 'protecting your very life.' Especially at this moment of anxiety, the reassurances of Psalm 121 are a welcome reminder that Divinity does not disappear when it becomes dark.

/Said only with a minyan, until ʻAlénu

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)* In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash
shem̱éhh rabba. (Kahal: Amén)
Beʻalma di–ỵera khirʻuṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh viḳarév
meshiḥéhh. (K: Amén) *Beḥayyékhon*
uvyomékhon uvḥayyé ḏekhol–Béṭ
Yisraél baʻagala uvizman ḳariv,
ve-imru: amén.

(K: Amén yehé shem̱éhh rabba mevarakh leʻalam leʻalmé ʻalmayya yiṭbarakh)

Yehé shem̱éhh rabba mevarakh
leʻalam leʻalmé ʻalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭʻalleh, veyiṭ-hallal
shem̱éhh deḲuḏesha
Berikh Hu. (K: Amén)
Leʻélla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran
beʻalma, ve-imru: amén. (K: Amén)

Yehé shelama rabba min shemayya,
(K: Ḥayyim) *ḥayyim vesava' vishuʻah*
veneḥamah veshézava urfu-ah
ug-ullah usliḥah vekhapparah
verevaḥ vehatssalah lanu
ulkhol–ʻammo Yisraél,
ve-imru: amén. (K: Amén)

ʻOseh shalom bimromav,
hu veraḥamav yaʻaseh shalom
ʻalénu veʻal kol–Yisraél,
ve-imru: amén. (K: Amén)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

/Said only with a minyan, until עָלֵֽינוּ

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תִּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָֽנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵֽינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Let us bless – יהוה – the Blessed One!

(C: Blessed is יהוה the Blessed One forever and ever)

Blessed is יהוה the Blessed One
forever and ever.

It is upon us to praise the Liege of all, to give greatness to the maker of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For THEY has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an *Él* which cannot save,

Thus we bow before the Sovereign, Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and founded the Earth. THEIR glorious abode is in worlds above, and the *Shekhinah* THEIR strength in the highest heights. THEY is our *Elohim* and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: "And you shall know this day, and take it to heart, that יהוה is *Elohim* in Heaven above and on Earth below, **there is no other."**

Barekhu

eṭ–Aḍonai hameṿorakh

(*K: Barukh Aḍonai hameṿorakh* *le'olam va'eḍ*)

Barukh Aḍonai hameṿorakh
le'olam va'eḍ.

*'**Alénu** leshabbéaḥ la-aḍon hakol,*
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo 'asanu kegoyé ha-aratsoṭ,
velo samanu
kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelḳénu kahem,
vegoralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia',

Va-anaḥnu mishtaḥavim
lifné melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.

Shehu noteh shamayim veyoséḍ arets,
umoshaṿ yeḳaro bashamayim
mima'al, ushkhinaṭ 'uzzo begoṿhé
meromim. Hu Elohénu ve-én 'oḍ
aḥér, emeṭ Malkénu ve-efes zulaṭo,
kakkaṭuṿ baṬorah: "Veyaḍa'ta hayom
vahashéṿoṭa el leṿaṿekha, ki Aḍonai
hu ha-Elohim bashamayim mima'al
ve'al–ha-arets mitaḥaṭ

בָּרְכוּ

אֶת־יְיָ הַמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

STAND

Barekhu

The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here by some communities.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לָהֶבֶל וָרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ,
וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּנוּ וְאֶפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
"וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת,
אֵין עוֹד."

‘Alénu

This paragraph, known by its first word, ‘Alénu, was originally written for the liturgy of Rosh haShanah where it appears in Musaf, but proved to be so popular that it was included in the daily worship.

"As You Lie Down" | *This plate presents texts from the Night-time Shema' in a traditional form developed by the Romaniote communities of Greece. Sheets like this (called "alef") with the Shema' would be written for the birth of a newborn child and hung in their room while they slept. They could also include symbols like the hands of the Priestly Blessing, the Tablets of the Commandments, and six-pointed stars, alongside blessings and biblical verses, and the name and date of birth of the newborn.*

Here, the Shema' is accompanied by a number of texts commonly included in the Night-time Shema: the Priestly Blessing, Song of Songs 3:7 ("Behold, this is the bed of Solomon — sixty mighty men surround it"), Psalm 91 ("You shall take shelter under THEIR wings… You shall not fear from terror by night, or flying arrows by day"), and an abbreviation for the mystical prayer Ana Bekhoaḥ. As we recite the Night-time Shema' and prepare for sleep, we release the day that has passed, and await the new soul that greets us each morning. This plate invites us to imagine ourselves awaking with the freedom and possibilities as if we are a newborn child.

יברכך ה׳ וישמרך יאר ה׳ פניו אליך ויחנך ישא ה׳ פניו אליך וישם לך שלום
שמע
ישראל ה׳ אלהינו ה׳ אחד ואהבת את ה׳ אלהיך בכל
לבבך ובכל נפשך ובכל מאדך והיו הדברים
האלה אשר אנכי מצוך היום על לבבך ושננתם
לבניך ודברת בם בשבתך בביתך ובלכתך
בדרך ובשכבך ובקומך וקשרתם לאות על ידך
והיו לטטפת בין עיניך וכתבתם על מזזות ביתך ובשעריך
יושב בסתר עליון בצל שדי יתלונן
שכבתי ואישנה הקיצותי כי ה׳ יסמכני בידך אפקיד רוחי פדיתה אותי ה׳ א-ל אמת

Blessed are You, יהוה,

our *Elohim*, Sovereign of the World, who weighs down my eyes with the bonds of sleep, and my eyelids with slumber, and will then once again shine light into the pupil of my eye.

יהוה my *Elohim* and *Elohim* of my ancestors,

lay me down in peace,
and raise me up again to a happy and peaceful life and with my portion in Your Torah. And condition me in doing *mitsvoṭ*, and not in doing transgressions, and don't bring me to misdeed, and nor to tribulation, and nor to shame.
Allow my good impulses to rule over me, and don't permit the evil one to rule at all.
Deliver me from the evil impulse and from grave sickness.

Blessed are You, יהוה,

whose glory gives light to the entire universe.

Barukh Attah Aḍonai
Elohénu melekh ha'olam,
hamappil ḥeyḷé shénah 'al 'énai,
uṭnumah 'al 'af'appai,
umé-ir le-ishon baṭ 'ayin.

Aḍonai Elohai vÉlohé aṿoṭai
shetashkiṿéni leshalom,
veṭa'amiḍéni leḥayyim ulshalom
veṭén ḥelki beṭoraṭekha.
Veṭargiléni liḍṿar mitsvah,
ve-al targiléni liḍṿar 'aṿérah,
ve-al teṿi-éni lo liḍé ḥét,
velo liḍé nissayon,
velo liḍé ṿizzayon.
Veyishlat bi ṿétser hatoṿ,
ve-al yishlot bi ṿétser hara'
veṭatssiléni miṿétser hara'
uméḥolayim ra'im.

Barukh Attah Aḍonai
hamé-ir la'olam
kullo bikhṿoḍo.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל עֵינָי,
וּתְנוּמָה עַל עַפְעַפָּי,
וּמֵאִיר לְאִישׁוֹן בַּת עָיִן.

יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי,
שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם,
וְתַעֲמִידֵנִי לְחַיִּים וּלְשָׁלוֹם,
וְתֵן חֶלְקִי בְּתוֹרָתֶךָ.
וְתַרְגִּילֵנִי לִדְבַר מִצְוָה,
וְאַל תַּרְגִּילֵנִי לִדְבַר עֲבֵרָה,
וְאַל תְּבִיאֵנִי לֹא לִידֵי חֵטְא,
וְלֹא לִידֵי נִסָּיוֹן,
וְלֹא לִידֵי בִזָּיוֹן.
וְיִשְׁלֹט בִּי יֵצֶר הַטּוֹב,
וְאַל יִשְׁלוֹט בִּי יֵצֶר הָרָע,
וְתַצִּילֵנִי מִיֵּצֶר הָרָע
וּמֵחֳלָיִים רָעִים.

בָּרוּךְ אַתָּה יְיָ,
הַמֵּאִיר לָעוֹלָם כֻּלּוֹ בִּכְבוֹדוֹ.

Shema’

A practice of reciting the Shema’ an additional third time, directly before falling asleep, has been prevalent since Rabbinic times. There are many different versions, often with long passages recited after the Shema’, the intention being that one is continuously praying until they fall asleep. The version here is adapted from Siddur Kol Tuv Sefarad, and includes only the bare minimum of what one should try and say before falling asleep.

At the very least, it can be a powerful practice to try and recite even just the one line of the Shema’ each night after getting in to bed. In particular, this can be a comforting and useful ritual to do with children.

Overleaf also is a Ladino bedtime prayer, recorded by Allegra ben-Melekh from Turkey in 1920.

Listen,

YisraÉl!

יהוה

is our *Elohim*

יהוה

is one.

(whispered)
Blessed is the glorious name
of Their rule forever and ever.

Shema’

YisraÉl

Aḍonai

Elohénu

Aḍonai

eḥaḍ

Barukh shém keṿoḍ
malkhuṭo le‘olam va‘eḍ

Shema'
'al haMitah

I lie down
wrapped in the warmth
of this day.
Unseen One,
thank you for a day
in which I saw
hints of your presence –
if – when I turned
my eyes up and out.
Ineffable One,
this ordinary day
was tinged with mystery
because I trusted
I could take new paths.
Thank You, Truthful One,
who today helped me see
I must struggle toward truth
but will never know
all truths.

Ellen Dannin

שְׁמַע
יִשְׂרָאֵל
יְהוָה
אֱלֹהֵינוּ
יְהוָה
אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

L o v e

יהוה your *Elohim*
with all your heart,
and with all your soul,
and with all you have.
These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badge between your eyes. Write them upon the doorposts of your houses and your gates.

Ve-ahaṿta

éṭ Aḍonai elohekha,
bekhol–leṿaṿekha
uṿkhol–nafshekha
uṿkhol–me-odekha.
Vehayu hadeṿarim
ha-élleh asher anokhi
metsavekha hayom ʿal–
leṿaṿekha. Veshinnantam
leṿanekha veḍibbarta
bam, beshiṿtekha
beṿétekha uṿlekhtekha
ṿaderekh
uṿeshokhbekha
uṿkumekha.
Ukshartam le-oṭ
ʿal yadekha, vehayu
letotafoṭ bén ʿénekha.
Ukhṭaṿtam ʿal–mezuzoṭ
béṭekha uṿishʿarekha.

Shema'

אל דייו אלטו, אינקומינדו מי אלמה.
בואינה סיאה מי איג̆אדה
מאס מיז̆ור מי אליבֿאנטארי,
גודראמוס, די חבר מאלו,
די בֿיזינו מאלו, די אוראס מאלאס,
די סיטינסייאס מאלאס,
אי די חאזינוראס מאלאס.
אה איג̆אר מי איג̆ו,
סירו מיס פואירטאס קון לאס ייאבֿיס
די מרים לה פרופֿיטה,
אי קון סינייור שלמה המלך
(עליו השלום).

To the Exalted *Dyo*, I entrust my soul. May it be good, going to sleep, even better, that I get up. Keep us safe, from bad companions, from bad neighbours, from bad times, from bad judgements, and from bad sicknesses. I slump into slumber, I lock my doors with the keys of Miriam the Prophet and with Sinyor Shelomo the King (peace be upon him).

Al Dyo Alto, enkomendo mi alma. Buena sea mi echada, mas mijor mi alevantaré. Guádramos, de ḥaver malo, de vizino malo, de oras malas, de setensyas malas, y de ḥazinuras malas. Ah echar me echo, serro mis puertas kon las yaves de Miryam la Profeta, y kon Sinyor Shelomoh haMelekh ('alav hashalom).

Translated by Gloria Ascher Levy.

וְאָהַבְתָּ

אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ:
וְשִׁנַּנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ
לְטֹטָפֹת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם
עַל־מְזֻזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ:

Bakashot

בקשות

Bakashoṭ

Bakashoṭ (lit. 'Petitions') are one of the particular beauties of the Sefaradi liturgical tradition. Typically recited on both weekday and Shabbaṭ morning before the start of the prayer service, Bakashoṭ provide a part of what, in some contexts, was a twenty-four hour cycle of prayer.

For those Sefaradi communities who were heavily influenced by Kabbalah, there was a prayer for every hour of the day. Many would rise before dawn to recite Tikkun Ḥatsoṭ (Midnight's Rectification), and then follow it by singing Bakashoṭ. Most of the Bakashoṭ found in traditional Sefaradi siddurim have medieval authors and origins.

Providing some of the best and most beautiful examples of the genre of piyyut, Bakashoṭ give an element of prayer which is often sadly lost from contemporary siddurim. While Bakashoṭ should not be recited in a way that creates a burden upon the community (tirḥa detsibbur), there's every reason to include their recitation in a personal or communal prayer practice.

In particular, we're very grateful to Rabbi Mark Greenspan for his translations and notes on the seven Bakashoṭ included below. Being both Sefaradi and an accomplished liturgical poet, R' Greenspan is an apt advocate for the power of poetry and piyyut.

All creatures,
above and below
Testify and proclaim as one;
"יהוה is one and Their name is one."

Your way is made of thirty-two paths;
All who understand their mystery,
proclaim Your greatness;
From them, they know that
all is Yours, You are a singular
sovereign ruler.

Minds in contemplation
find a world created;
Everything is created, in pairs but
You. By number and measure, all
is counted, But through only one
Shepherd, all was given.

Your signs are everywhere,
beginning and end,
North, south, east and west.
Heaven and Earth are
faithful witnesses;
Together they are, "One."

Everything is Yours, a gift to cherish
You exist eternally,
while humans perish.
Therefore all creatures
to You give respect
From end to beginning,
is there not one parent?

Kol–beru-é

*ma'la umattah /
Ye'iḍun yaggiḍun kullam
ke-eḥaḍ / Aḍonai eḥaḍ
ushmo eḥaḍ.*

*Sheloshim ushtayim neṭiṿoṭ
sheṿilakh / Lekhol méṿin
soḍam yesapperu goḍlakh /
Méhem yakkirun ki hakol
shelakh / Ve-Attah ha-El
hamelekh hameyuḥaḍ*

*Leṿaṿoṭ beḥoshṿam 'olam
banui / Yimtse-u khol–yésh
biltekha shanui / Bemispar
bemishkal hakol manui /
Kullam nittenu méro'eh eḥaḍ*

*Mérosh ve'aḍ sof yésh lekha
simman / Tsafon vayam
vekeḍem veṭéman / Shaḥak
veṭéṿél lekha 'éḍ ne-eman /
Mizzeh eḥaḍ umizzeh eḥaḍ*

*Hakol mimekha nizbaḍ
zaṿoḍ / Attah ṭa'amoḍ vehém
yoṿeḍu aṿoḍ / Lakhén kol–
yetsur lekha yittén kaṿoḍ /
Ki mérosh ve-aḍ–sof halo
aṿ eḥaḍ*

Kol–Beru-é

is a piyyut by R' Shelomoh ibn Gabirol, an 11th century poet and philosopher. Like many Hebrew liturgical poems, it is written as an acrostic. The first letters of the second through the fifth stanzas spell out the poet's name, Shelomoh.

The thirty two paths of wisdom first appear in one of the oldest Jewish mystical texts, Séfer Yetsirah. These pathways are made up of the 22 letters of the Hebrew alphabet and the first ten digits. These pathways are the building blocks of creation.

When the people of YisraÉl battled the Amalekites, Mosheh sat on a mountain top with hands raised to encourage the people. Just as Aharon and Ḥur together supported Mosheh, becoming a single unit, so the letters of the divine name and the six directions join together to testify to divine oneness.

כָּל־בְּרוּאֵי מַעְלָה וּמַטָּה
יְעִידוּן יַגִּידוּן כֻּלָּם כְּאֶחָד
ה' אֶחָד וּשְׁמוֹ אֶחָד

שְׁלוֹשִׁים וּשְׁתַּיִם נְתִיבוֹת שְׁבִילָךְ
לְכָל־מֵבִין סוֹדָם יְסַפְּרוּ גָּדְלָךְ
מֵהֶם יַכִּירוּן כִּי הַכֹּל שֶׁלָּךְ
וְאַתָּה הָאֵל הַמֶּלֶךְ הַמְּיֻחָד

לְבָבוֹת בְּחָשְׁבָם עוֹלָם בָּנוּי
יִמְצְאוּ כָּל־יֵשׁ בִּלְתְּךָ שָׁנוּי
בְּמִסְפָּר בְּמִשְׁקָל הַכֹּל מָנוּי
כֻּלָּם נִתְּנוּ מֵרוֹעֶה אֶחָד

מֵרֹאשׁ וְעַד סוֹף יֵשׁ לְךָ סִמָּן
צָפוֹן וָיָם וְקֶדֶם וְתֵימָן
שַׁחַק וְתֵבֵל לְךָ עֵד נֶאֱמָן
מִזֶּה אֶחָד וּמִזֶּה אֶחָד

הַכֹּל מִמְּךָ נִזְבַּד זָבוּד
אַתָּה תַעֲמֹד וְהֵם יֹאבְדוּ אָבוֹד
לָכֵן כָּל־יְצוּר לְךָ יִתֵּן כָּבוֹד
כִּי מֵרֹאשׁ וְעַד־סוֹף הֲלֹא אָב אֶחָד

I magnify You

Elohim of each soul
With fear and awe I give thanks to You.

I stand among Your community prepared to exalt, "the Rock"
I bend my knee and bow my head to You.

Is the firmament not fashioned by Your word?
The earth is founded upon nothing.

Can a person fathom the mystery of their creation?
Is there one like THEM in the far reaches of the universe?

Elevated is THEY above all language or speech
יהוה is the one who performs wonders with wisdom.

Magnified is יהוה by a holy and exalted nation
And Sanctified is יהוה's great name in the world.

Agaddelkha

Elohé khol–neshamah / Ve-odekha beroṿ–paḥaḍ ve-émah.

Be'omḍi tokh kehalakh tsur leromém / Lekha ekhra' ve-akhof rosh vekomah

Reki'é rom halo natah ṿemiṿta / Veha-arets yesaḍahh 'al–belimah.

Hayukhal ish ḥakor eṭ–soḍ yotsero / Umi hu zeh bekhol–keḍmah veyammah

Meromam hu 'alé khol peh velashon / Asher hifli ve'asah khol beḥokhmah

Veyiṭgaddal begoi kaḍosh ve'elyon / Veyiṭkaddash sheméhh rabba be'alma

אֲגַדֶּלְךָ

אֱלֹהֵי כָל־נְשָׁמָה
וְאוֹדְךָ בְּרָב־פַּחַד וְאֵימָה

בְּעָמְדִי תּוֹךְ קְהָלְךָ צוּר לְרוֹמֵם
לְךָ אֶכְרַע וְאָכֹף רֹאשׁ וְקוֹמָה

רְקִיעֵי רוּם הֲלֹא נָטָה בְּמִבְטָא
וְהָאָרֶץ יְסָדָהּ עַל־בְּלִימָה

הֲיוּכַל אִישׁ חֲקוֹר אֶת־סוֹד יוֹצְרוֹ
וּמִי הוּא זֶה בְּכָל־קֶדְמָה וְיָמָּה

מְרוֹמָם הוּא עֲלֵי כָל פֶּה וְלָשׁוֹן
אֲשֶׁר הִפְלִיא וְעָשָׂה כֹל בְּחָכְמָה

וְיִתְגַּדַּל בְּגוֹי קָדוֹשׁ וְעֶלְיוֹן
וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא בְּעָלְמָא

Agaddelkha

is a piyyut by R' Avraham ibn Ezra. Ibn Ezra lived in 11th century Sefarad and was one of the most distinguished poets, philosophers, and commentators of the period. This poem was written as a reshut, *an introductory poem to be recited before the Kaddish.*

Note that it opens with the same verb as the Kaddish and concludes in the final verse with the words of the Kaddish. The opening letters of each verse spell out the author's name, Avraham.

Upon nothing. *See Iyyov 26:7, "They stretches out the North over the empty places (tohu); and hangs the earth upon nothing (belimah)." This term figures predominantly in the Séfer Yetsirah. It is translated in a variety of ways: closed, abstract, absolute, ineffable, or intangible.*

How can I escape Your essence?
How shall I flee before Your Presence?
When I flee, I move toward You; In the shadow of Your hand, I rise up in delight.

Yahh, Your glory fills the world
You are the one who perform wonders.
If I rise up to the heavens
There I find Your shining light.

The heavens cannot contain You
Nor the Earth hold Your essence.
Who can proclaim Your mighty acts?
Were one's mouth as vast as the sea,
No sound could capture Your might.

The highest firmament is Your throne
And the earth Your footstool
Yet Your name is a vast array,
All directions and every height.

I ascend to the heavens; there is Your light,
I descend below and I am before You.
Your hand is found beyond the farthest sea,
You take me without trouble or plight.

I have no refuge but you. Through Your compassion I enter Your house.
Your teachings are my protection;
Teach me to follow Your path aright.

Ana élékh méruḥekha

Ana mipanekha eṿraḥ
Eṿraḥ mimekha élékha
Uṿtsél yaḍekha agil efraḥ

Yahh keṿoḍekha ʿolam malé
Attah ha-Él ʿoséh–fele
Im lashamayim eʿeleh
Sham emtsa orekha yizraḥ

Shaḥak lo yekhalkelkha
Ve-erets lo ṭekhilekha
Mi yemallél roṿ goḍlekha
Lu fiv kayam bekol yitsraḥ

Rekiʿé rum hém kis-akha
Ve-erets haḍom raglekha
Gaḍol shimkha vehén lekha
Tsafon darom maʿaraṿ mizraḥ

Essaḳ shamayim sham orekha
Atssiʿah she-ol hinnekha
Aḥariṭ yam gam sham yaḍekha
Tikkaḥéni beli toraḥ

Lakhén én li manos biltakh
Uṿḥemlaṭakh aṿo véṭakh
Ve-ekkaḥ magén toraṭakh
Toréni derekh va-oraḥ

אָנָא אֵלֵךְ מֵרוּחֶךָ

אָנָא מִפָּנֶיךָ אֶבְרַח
אֶבְרַח מִמְּךָ אֵלֶיךָ
וּבְצֵל יָדְךָ אָגִיל אֶפְרַח

יָהּ כְּבוֹדְךָ עוֹלָם מָלֵא
אַתָּה הָאֵל־עוֹשֵׂה־פֶלֶא
אִם לַשָּׁמַיִם אֶעֱלֶה
שָׁם אֶמְצָא אוֹרְךָ יִזְרַח

שַׁחַק לֹא יְכַלְכְּלֶךָ
וְאֶרֶץ לֹא תְכִילֶךָ
מִי יְמַלֵּל רֹב גָּדְלְךָ
לוּ פִיו כַּיָּם בְּקוֹל יִצְרַח

רְקִיעֵי רוּם הֵם כִּסְאֲךָ
וְאֶרֶץ הֲדוֹם רַגְלֶךָ
גָּדוֹל שִׁמְךָ וְהֵן לְךָ
צָפוֹן דָּרוֹם מַעֲרָב מִזְרָח

אֶסַּק שָׁמַיִם שָׁם אוֹרְךָ
אַצִּיעָה שְׁאוֹל הִנֶּךָ
אַחֲרִית יָם גַּם שָׁם יָדְךָ
תִּקָּחֵנִי בְּלִי טֹרַח

לָכֵן אֵין לִי מָנוֹס בִּלְתָּךְ
וּבְחֶמְלָתְךָ אָבוֹא בֵיתָךְ
וְאֶקַּח מָגֵן תּוֹרָתָךְ
תּוֹרֵנִי דֶּרֶךְ וָאֹרַח

Ana Élékh Méruḥekha

is one of many by R' YisraÉl Najara, a paytan and mystic who lived in the 16th century in Tsefaṭ and who served as rabbi of ʿAzzah (Gaza).

...before Your Presence. See Tehillim 139:7. The opening word of the first two lines from Tehillim is 'ana' which is literally "Where." The poet uses it in a rhetorical sense here – there is no place one can escape THEIR presence.

Nor the Earth.. See I Melakhim 8:27. Upon dedicating the Temple in Yerushalayim, Shelomoh contrasts the greatness and transcendence of the Divine with the idea of THEIR imminence in the Temple.

All directions... The final verse of this stanza is literally, "North, South, West and East." The translation is meant to capture the rhyme.

Yahh, my help on high,
Send me a redeemer;
Though a tear fall from my eye,
For all my transgressions.

Supreme *Él*, I will always sing
to you, Living *Él*,
give life and sustenance
to the people who serves You.

Too often You have let me fall
To those who war;
Él, my Beloved, to You I call
My shepherd, show compassion.

Supreme *Él*, I will always sing
to you, Living *Él*,
give life and sustenance
to the people who serves You.

Why forsake Your place so holy?
Let Your Presence dwell therein
Return, *Yahh* to the place of glory
My Parent, bring an end to suffering.

Supreme *Él*, I will always sing
to you, Living *Él*,
give life and sustenance
to the people who serves You.

Accept my prayers, O' merciful *Él*,
Pour out your glory to me.
Yahh, my Help, my Beloved,
You, my Help from heaven.

Have mercy upon me from above.

Yahh 'Ezrati Min Shemayya

Shelaḥ na go-ali
Dim'ah ṭizzal min 'énayyah
'Al–kol–ma'alali

Él ram ashir lakh tamiḍ Él Hai vekayyam,
Ḥayyim umazon ṭén le'am 'oṿéḍ Yahh

Kammah zeman hisgartani
Beyaḍ oyéṿ loḥém
Shuṿ Él ḥaviṿi re'éni
Vegam tenah li ḥén

Él ram ashir lakh tamiḍ Él Hai vekayyam,
Ḥayyim umazon ṭén le'am 'oṿéḍ yahh

Béṭ koḍshi lammah 'azaṿto
Hashréh Shekhinettakh 'aléhh
haḥzér Yahh Aṿi ṭif-arto
Ultsaroṭai sim kéts

Él ram ashir lakh tamiḍ Él Hai vekayyam,
Ḥayyim umazon ṭén le'am 'oṿéḍ Yahh

She'éh Él raḥaman siḥaṭi ahh
Ushfa' 'alai méhoḍakh
Yahh 'ezraṭi Yahh ḥemdaṭi
Yahh tikvaṭi min shemayya

Ḥus vaḥamol 'alai Yahh min shemayya

יָהּ עֶזְרָתִי מִן שְׁמַיָּא

שְׁלַח נָא גּוֹאֲלִי
דִּמְעָה תִזַּל מִן עֵינַיָּה
עַל־כָּל־מַעֲלָלִי

אֵל רָם אָשִׁיר לָךְ תָּמִיד אֵל חַי וְקַיָּם
חַיִּים וּמָזוֹן תֵּן לְעַם עוֹבֵד יָהּ

כַּמָּה זְמָן הִסְגַּרְתַּנִי
בְּיַד אוֹיֵב לוֹחֵם
שׁוּב אֵל חֲבִיבִי רְעֵנִי
וְגַם תְּנָה לִי חֵן

אֵל רָם אָשִׁיר לָךְ תָּמִיד אֵל חַי וְקַיָּם
חַיִּים וּמָזוֹן תֵּן לְעַם עוֹבֵד יָהּ

בֵּית קָדְשִׁי לָֽמָּה עֲזַבְתּוֹ
הַשְׁרֵה שְׁכִינָתְךָ עָלֶיהָ
הַחְזֵר יָהּ אָבִי תִּפְאַרְתּוֹ
וּלְצָרוֹתַי שִׂים קֵץ

אֵל רָם אָשִׁיר לָךְ תָּמִיד אֵל חַי וְקַיָּם
חַיִּים וּמָזוֹן תֵּן לְעַם עוֹבֵד יָהּ

שְׁעֵה אֵל רַחֲמָן שִׂיחָתִי אָהּ
וּשְׁפַע עָלַי מֵהוֹדָךְ
יָהּ עֶזְרָתִי יָהּ חֶמְדָּתִי
יָהּ תִּקְוָתִי מִן שְׁמַיָּא

חוּס וַחֲמֹל עָלַי יָהּ מִן שְׁמַיָּא

Yahh ‘Ezrati Min Shemayya

was written by R’ Ḥayyim Sha-ul Abboud, a 20th century sage who taught and wrote piyyutim.

Many of R’ Abboud’s compositions were meant to be sung to popular Arabic melodies of his time. Therefore, this piyyut follows the verse-chorus pattern one would expect to see in popular music, and is often sung antiphonally (call-and-response.)

...You have let me fall. The poem pleads with THEY to intervene in human affairs – both personal and societal. We call on the Divine to send a redeemer, and to show compassion, subtly mentioning that the past includes a record of being forsaken. The poem would suggest it is in the power of Heaven to both bring about suffering and to ensure its end.

To You I call out, *Yahh*, awesome *Él*:
Remember the vine the nations have scattered, Awesome *Él*.

Let *YisraÉl*'s plea be accepted, by the One who dwells on high. Let her youthfulness be renewed forever; Shall Your sighing people be rejected forever? Crying out from the depths, is there no help, awesome *Él*?
To You I call out, *Yahh*, awesome *Él*:

They will defeat the enemy, Their hand ascendant; For they consume *YisraÉl*'s fruit and are not weakened. Send forth against them with anger, wrath and retribution, so that the nations call you "Awesome *Él*."
To You I call out, *Yahh*, awesome *Él*:

Exalted: remember the covenant made With the one who dreamed a dream. Increase his offspring and grant him endless peace. Accept his people and grant favour to their progeny. How long must they be a lamb gone astray, awesome *Él*?
To You I call out, *Yahh*, awesome *Él*:

May the day be soon when your Temple is rebuilt– the people will rejoice when Your presence dwells in it. They shall recite a song and a psalm before You. For You shall prevail over the world, awesome *Él*.
To You I call out, *Yahh*, awesome *Él*:

Élekha ekra Yahh Él nora

Tifkoḍ gefen sheha'ammim zéruha Él nora

Shav'aṭahh tekabbél Él shokhén meromim / Uṭḥaddésh shaḥruṭahh la'aḍ ul'olamim / Hale'olam tiznaḥ 'ammekha ne-enaḥ / Tso'ék mibbor lo matsa 'ezrah Él nora
Élekha ekra Yahh Él nora

Leḥam eṭ ha-oyév ki yaḍo goyrah / Akhal eṭ piryahh ve'oḍ yaḍo lo kotsrah / Shelaḥ bo ḥémah za'am unkamah / Yomeru ha'ammim shimkha nikra Él nora
Élekha ekra Yahh Él nora

Marom zekhar na beriṭ ish ḥalom ḥalam / Harbéh eṭ zar'o veṭen lo shelom 'olam / Na retséh giz'o veḥon eṭ zar'o / 'Aḍ maṭai yihyeh seh fezurah Él nora
Élekha ekra Yahh Él nora

Héḍaḍ yihyeh yom bo mikdashekha yiṭkonan / Yaronnu khullam ki shakhan bo he'anan / Veshir umizmor lefanav nigmor / Ki yaḍekha 'al ha'olam goyrah Él nora
Élekha ekra Yahh Él nora

אֵלֶיךָ אֶקְרָא יָהּ אֵל נוֹרָא

תִּפְקֹד גֶּפֶן שֶׁהָעַמִּים זֵרוּהָ אֵל נוֹרָא

שַׁוְעָתָהּ תְּקַבֵּל אֵל שׁוֹכֵן מְרוֹמִים
וּתְחַדֵּשׁ שַׁחְרוּתָהּ לָעַד וּלְעוֹלָמִים
הַלְעוֹלָם תִּזְנַח עַמְּךָ נֶאֱנָח
צוֹעֵק מִבּוֹר לֹא מָצָא עֶזְרָה אֵל נוֹרָא
אֵלֶיךָ אֶקְרָא יָהּ אֵל נוֹרָא

לְחַם אֶת הָאוֹיֵב כִּי יָדוֹ גָבְרָה
אָכַל אֶת פִּרְיָהּ וְעוֹד יָדוֹ לֹא קָצְרָה
שְׁלַח בּוֹ חֵמָה זַעַם וּנְקָמָה
יֹאמְרוּ הָעַמִּים שִׁמְךָ נִקְרָא אֵל נוֹרָא
אֵלֶיךָ אֶקְרָא יָהּ אֵל נוֹרָא

מָרוֹם זְכָר נָא בְּרִית אִישׁ חֲלוֹם חָלַם
הַרְבֵּה אֶת זַרְעוֹ וְתֵן לוֹ שְׁלוֹם עוֹלָם
נָא רְצֵה גִזְעוֹ וְחֹן אֶת זַרְעוֹ
עַד מָתַי יִהְיֶה שֶׂה פְזוּרָה אֵל נוֹרָא
אֵלֶיךָ אֶקְרָא יָהּ אֵל נוֹרָא

הֵידָד יִהְיֶה יוֹם בּוֹ מִקְדָּשְׁךָ יִתְכּוֹנַן
יָרֹנּוּ כֻלָּם כִּי שָׁכַן בּוֹ הֶעָנָן
וְשִׁיר וּמִזְמוֹר לְפָנָיו נִגְמוֹר
כִּי יָדְךָ עַל הָעוֹלָם גָּבְרָה אֵל נוֹרָא
אֵלֶיךָ אֶקְרָא יָהּ אֵל נוֹרָא

Élekha Ekra Yahh Él Nora

was written by R' Shelomoh Zarahin, a Maghrébi sage, once again intended to be popular music. This piyyut became a common feature of many celebrations among different North African Jewish cultures (Berber, Tunisian, Moroccan, Algerian, etc.) and is often sung at semaḥot (festive occasions.)

Like in many Bakashoṭ, R' Zarahin calls upon the Divine to restore the exiled people YisraÉl. Yet, surpassing simple rectification, the poem also calls for retribution; for a proving of YisraÉl's special status to the other nations.

...who dreamed a dream. This of course is Yosef – yet we rarely speak of there being a covenant with him. Perhaps the beriṭ here is implicit in Yosef's story of vengeance and retribution.

The Liege of All

who gives life to every soul,
show kindness to the
royal daughter of wisdom.

Clothed in clouds, a glorious countenance
bestowing Her abundance on earth.

The roar of the sea is aroused,
She is sheltered beneath His shadow.

With her gracious Husband, she leads our
tribes; lofty is She, adorned and exalted.

We have heard songs from the ends of
the earth. Chanting glory to a righteous
one in east and west.

Honest people constantly follow the
ways of righteousness.
They are pure, without sin or blame.

Their name is for good, they are the
chosen ones. For them my soul yearns
in Yemen.

Send us a healing balm, Beloved One.
Then young men and women In Zion
shall rejoice.

Aḍon haKol

meḥayyeh khol–neshamah
Yetsav ḥasdo leṿaṭ naḍiṿ ḥakhamah

Leṿushah méʿanan to-ar yekaro
Umashpaʿaṭ ʿalé khol–ha-aḍamah

She-on gallé geṿul yammim teʿorér
Veʿim doḍahh betsillo neʿelamah

Beḥén ba'lahh sheṿaténu tenahél
Uma'laṭahh mehudderеṭ veramah

Zemiroṭ mikenaf erets shema'num
Tseṿi tsaddik bemizreḥah veyammah

Yesharim holekhim tamiḍ beyosher
Nekiyyim hém beli ʿavon ve-ashmah

Shemuʿaṭam letoṿ kullam berurim
Velahem nikhsefah nafshi beṭéma

Tsori gilʿaḍ shelaḥ lanu yeḍiḍi
BeTsiyyon nismeḥah geṿer veʿalmah

אֲדוֹן הַכֹּל

מְחַיֶּה כָּל־נְשָׁמָה
יְצַו חַסְדּוֹ לְבַת נָדִיב חֲכָמָה

לְבוּשָׁה מֵעֲנַן תֹּאַר יְקָרוֹ
וּמַשְׁפַּעַת עֲלֵי כָּל־הָאֲדָמָה

שְׁאוֹן גַּלֵּי גְּבוּל יַמִּים תְּעוֹרֵר
וְעִם דּוֹדָהּ בְּצִלּוֹ נֶעֱלָמָה

בְּחֵן בַּעְלָהּ שְׁבָטֵינוּ תְּנַהֵל
וּמַעְלָתָהּ מְהֻדֶּרֶת וְרָמָה

זְמִירוֹת מִכְּנַף אֶרֶץ שְׁמַעְנוּם
צְבִי צַדִּיק בְּמִזְרָחָה וְיָמָּה

יְשָׁרִים הוֹלְכִים תָּמִיד בְּיֹשֶׁר
נְקִיִּים הֵם בְּלִי עָוֹן וְאַשְׁמָה

שְׁמוּעָתָם לְטוֹב כֻּלָּם בְּרוּרִים
וְלָהֶם נִכְסְפָה נַפְשִׁי בְּתֵימָא

צֳרִי גִלְעָד שְׁלַח לָנוּ יְדִידִי
בְּצִיּוֹן נִשְׂמְחָה גֶּבֶר וְעַלְמָה

Adon haKol

was composed by R' Shalom Shabazi, the best known Témani liturgical poet in the 17th century. The poem begins with praise to the Shekhinah, the divine presence and concludes with the hope of redemption, acknowledging that the first signs of redemption could already be heard around the world.

Royal daughter - Shir hashShirim 7:2. The feminine lover in Song of Songs might be a reference to the Divine Presence or to Kenesseṭ YisraÉl, the embodiment of the people of Israel.

Righteous one in east and west - Yishaiyahu 24:16 The reference to the righteous one (Tzevi Tzaddik) is thought to be a reference to Shabbaṭai Tzevi, a false Messiah.

I thank the One

who probes the heart – As stars, in unison, sing praise the morning.

Pay heed to the soul; As precious as jacinth, agate and amethyst.
As bright as is the sun's glow,
sevenfold brighter than the morning!

It is hewn from THEIR throne,
In the wilderness it dwells. Seeking deliverance from burning flames–
Illuminating the way toward morning.

Arise each night;
As your soul ascends on high,
accounting for its deeds,
before the Maker of night and morning.

If it is found tainted,
with sins and wrongs;
It is like a maiden disgraced.
Each day, morning after morning.

If it is found sanctified,
with *mitsvoṭ* and merits;
It is like a bride adorned.
Each day, morning after morning.

Oḍeh la-Él

Léyaṿ ḥokér
Beran–yaḥaḍ kokheyé yoker

Simu léy ʿal–haneshamah
Leshém sheyo ve-aḥlamah
Ve-orahh ke-or haḥammah
Shiyʿaṭayim ke-or–boker

Mikissé khayoḍ ḥutssayah
Lagur be-erets ʿarayah
Lehatsilahh milehayah
Ulha-irahh lifnoṭ–boker

ʿUru na–ki yekhol–laylah
Nishmaṭkhem ʿolah lemaʾlah
Laṭéṭ din ḥeshbon mifʿalahh
Leyotsér ʿerey vayoker

Yimtsa-uha metunefeṭ
Baʿavonoṭ uyṭosefeṭ
Kemo shifḥah neḥerefeṭ
Tamiḍ baboker baboker

Yimtsa-uha mekudesheṭ
bezakhiyoṭ bemitsvoṭ
Kemo kallah mekusheteṭ
Tamiḍ baboker baboker

Odeh La-Él

In this piyyut the author sings a song to the waking soul, calling on it to return to the service of the Divine. Not much is known about Shamayah Kosson. He lived in the 17th century in North Africa. The poem gained widespread acceptance and has been popular among Israeli singers. It is unique since it is addressed to the soul rather than to the Divine.

Praise the morning - See Iyyov 38:7

Sevenfold brighter - See Shemot 28:19. These stones were part of the hoshen mishpat, the breast plate of judgment which was worn by the High Priest in the Temple. Each of the twelve stones on the breast plate was engraved with the names of the tribes. The soul is compared to the sun and stars as well as the different varieties of precious stones. These were seen to provide illumination to the earth.

אוֹדֶה לָאֵל

לֵבָב חוֹקֵר
בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר

שִׂימוּ לֵב עַל־הַנְּשָׁמָה
לֵשֵׁם שְׁבוֹ וְאַחְלָמָה
וְאוֹרָהּ כְּאוֹר הַחַמָּה
שִׁבְעָתַיִם כְּאוֹר־בֹּקֶר

מִכִּסֵּא כָבוֹד חֻצָּבָה
לָגוּר בְּאֶרֶץ עֲרָבָה
לְהַצִּילָהּ מִלֶּהָבָה
וּלְהָאִירָהּ לִפְנוֹת־בֹּקֶר

עוּרוּ נָא־כִּי בְכָל לַיְלָה
נִשְׁמַתְכֶם עוֹלָה לְמַעְלָה
לָתֵת דִּין חֶשְׁבּוֹן מִפְּעָלָהּ
לְיוֹצֵר עֶרֶב וָבֹקֶר

יִמְצָאוּהָ מְטֻנֶּפֶת
בַּעֲוֹנוֹת וּבְתוֹסֶפֶת
כְּמוֹ שִׁפְחָה נֶחֱרֶפֶת
תָּמִיד בַּבֹּקֶר בַּבֹּקֶר

יִמְצָאוּהָ מְקֻדֶּשֶׁת
בְּזָכִיּוֹת בְּמִצְוֹת
כְּמוֹ כַּלָּה מְקֻשֶּׁטֶת
תָּמִיד בַּבֹּקֶר בַּבֹּקֶר

THEY is a faithful guardian,
who willingly returns the deposit.
No one need die for one’s sin,
in the night before the morning.

Rise up! This is not the final rest –
for divine mercy has been extended.
Return, for THEIR hand is open,
to all who rise in the morning.

Adore not sleep,
instead sanctify THEM.
Ascribe unto THEM, ascribe
glory, and let there be morning!

Sing of the soul, once bare,
While the animal spirit sleeps. As a
fisherman lays out the net, prepare
the prayerful offering of morning.

Let us revive the poor one;
An innocent and pure soul.
If the soul has not yet renewed,
How can it attain the light of the
morning?

May we merit,
This year to behold THEIR beauty!
In joy and not anger
Hear my voice In the morning.

Hane-eman befiḳḍono
Yaḥazirennah lo kirtsono
Ish lo g̣ava’ ba‘avono
Vayehi–‘ereṿ vayhi–ṿoker

Kumu ki–lo–zoṭ hamenuḥah
Midaṭ raḥamim meṭuḥah
Shuṿu ki yaḍo feṭuḥah
Lekhol–mashkimé ṿaṿoker

Veshénah al te-ehaṿu
Lehakḍish la-Él ehaṿu
Haṿu lAḍonai haṿu
Kaṿoḍ vehayah haboker

Salluha kemo ‘arumim
Nefesh behémoṭ nirdamim
Ya‘an lemishtaḥ ḥaramim
Leséḍer ‘olaṭ haboker

Vehaḥayu ha‘aniyyah
Yeḥiḍah ṭammah unkiyyah
Va-asher nafsho lo ḥiyyah
Ékh yizkeh le-or haboker

No‘am Aḍonai laḥazoṭ
Nizkeh uṿashanah hazoṭ
Bismaḥoṭ taḥaṭ regazoṭ
Boker tishma’ koli–boker

הַנֶּאֱמָן בְּפִקְדוֹנוֹ
יַחֲזִירֶנָּה לוֹ כִּרְצוֹנוֹ
אִישׁ לֹא גָוַע בַּעֲוֹנוֹ
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

קוּמוּ כִּי־לֹא־זֹאת הַמְּנוּחָה
מִדַּת רַחֲמִים מְתוּחָה
שׁוּבוּ כִּי יָדוֹ פְּתוּחָה
לְכָל־מַשְׁכִּימֵי בַבֹּקֶר

וְשֵׁנָה אַל תֶּאֱהָבוּ
לְהַקְדִּישׁ לָאֵל אֱהָבוּ
הָבוּ לַיְיָ הָבוּ
כָּבוֹד וְהָיָה הַבֹּקֶר

סָלּוּהָ כְּמוֹ עֲרוּמִים
נֶפֶשׁ בְּהֵמוֹת נִרְדָּמִים
יַעַן לְמִשְׁטַח חֲרָמִים
לְסֵדֶר עוֹלַת הַבֹּקֶר

וְהַחַיוּ הָעֲנִיָּה
יְחִידָה תַּמָּה וּנְקִיָּה
וַאֲשֶׁר נַפְשׁוֹ לֹא חִיָּה
אֵיךְ יִזְכֶּה לְאוֹר הַבֹּקֶר

נֹעַם יְיָ לַחֲזוֹת
נִזְכֶּה וּבַשָּׁנָה הַזֹּאת
בְּשְׂמָחוֹת תַּחַת רְגָזוֹת
בֹּקֶר תִּשְׁמַע קוֹלִי־בֹּקֶר

The ḥoshen contained a pouch which held the Urim and Ṭummim which were used by the High Priest to consult with the Divine, so that the ḥoshen as a unit served as a source of illumination. Thus, both the sun and the ḥoshen, like the soul were all gave illumination to THEIR *presence.*

wilderness it dwells - In Rabbinic and in Midrashic and Kabbalistic literature, the soul of the righteous is said to be concealed from beneath the Divine throne of glory (Bayli Shabbaṭ 152b). The soul ascends to heaven at night to be judged for its actions during the previous day. (Zohar 3:119a, 121b, and Zohar 1:83a).

mitzvot and merits - There are different versions of this verse in various manuscripts. One of them says that יהוה *finds the soul adorned in the tallit ("prayer shawl") and tefillin: "If it is found sanctified with tallit vetotefet."*

Birkot haShahar

ברכות השחר

Birkoṭ haShaḥar

Having had the opportunity to prepare for prayer by singing or reciting Bakashoṭ, we turn our attention to more formalised liturgy. To start with, we recite Birkoṭ haShaḥar, a series of blessings (berakhoṭ) which are meant to help us begin our daily practice.

Originally, the intention behind the staccato blessings which begin this section was that they would be recited along with a corresponding action. For instance, when opening one's eyes in the morning, you would say the blessing ending '...who opens unseeing eyes.' When you sat up on the bed, you would say the blessing ending 'who straightens the bent,' etc. Over time, this fell out of practice and instead the whole litany of blessings would be recited in the Bét hakKenesseṭ in the morning (Shulchan Aruch 6:2 and 46:2).

In addition to the actual blessings which give this section its name, tradition has added several well known prayers, such as Moḍeh/Moḍah Ani, the prayer of Ḥannah, meditations on putting on talliṭ and tefillin, etc.

The siddur always tries to maximise the opportunities to recite blessings, in keeping with the rabbinic tradition (Baṿli Menaḥoṭ 43b) that one should recite one hundred blessings each day. If you were to pray each part of the siddur, along with blessings before and after meals and blessings on the senses, it would not actually be too difficult to reach one hundred each day.

I Thank You

living and sustaining Sovereign, who has returned my soul to me graciously, great is Your faith in me.

Moḍeh (m) Moḍah (f) Moḍeṭ (nb)

ani lefanékha, melekh ḥai veḳayyam, sheheḥezarta bi nishmaṭi beḥemlah, rabbah emunaṭekha.

V

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has hallowed us with Their commandments and commanded us about the washing of hands.

Barukh Attah Aḍonai, Elohénu melekh haʿolam, asher ḳiddeshanu bemitsvoṭav vetsivvanu ***ʿal netilaṭ yadayim.***

מוֹדֶה (ז)
מוֹדָה (נ)
מוֹדֶת (א)

אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי
וְקַיָּם, שֶׁהֶחֱזַרְתָּ בִּי
נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתֶךָ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

I Thank You

We begin our day by reciting a prayer of thanks as a way of recognising that the soul which animates us is renewed each day.

Traditionally, our ancestors believed that the soul travels throughout the spiritual world(s) while we sleep. Thus, it is somewhat miraculous that it returns to us (signified by our breath) each morning.

We begin with gratitude, and then we can start to bless.

Netilaṭ Yaḍayim

As part of the journey back into material and physical existence, we wash our hands before we begin formal liturgical prayer.

Blessed are You, יהוה,
our *Elohim*,
Sovereign of the Universe,

who has formed

the human body wisely,

and has created in it:

orifices,
openings;

apertures,
hollows.

It is obviously known,
before Your throne of glory,

that if one of these was closed
when it should be open,
or if one of these was open
when it should be closed,

It would be impossible to survive,
even for an hour.

Blessed are You, יהוה,
healer of all flesh,
who has made
amazing things.

Barukh Attah Adonai,

Elohénu melekh ha'olam,

asher yatsar

et ha-adam beḥokhmah

uyara yo

neḳayim neḳayim,

ḥalulim ḥalulim,

galui veyadua'
lifné kissé kheyodekha,

she-im yissatém
eḥad méhem,

o im yippatéaḥ
eḥad méhem,

é efshar lehitḳayyém
afilu sha'ah eḥat.

Barukh Attah Adonai,
rofé khol–basar
umafli la'asot.

Asher Yatsar

Orifices, openings; the inclusion of a blessing which celebrates the body and its workings is itself worthy of note. Judaism is not, on the whole, an ascetic tradition. In fact, the focus on mitzvot, many of which require the active use of the body (and not just intellectual faculties) means that a considerable portion of Jewish thought is appreciative of the experience of embodiment.

The pattern of Birkoṭ haShaḥar, if performed as intended, creates a full practice of embodied spirituality; waking up, getting dressed, stretching, moving, and of course, using the toilet. All of it is deserving of a blessing and we shouldn't cringe away from the opportunity to sanctify these small everyday moments, even if it seems strange at first to us. If we can bless the creation of oceans, mountains and rainbows, all the moreso our beautiful bodies.

בָּרוּךְ אַתָּה יְהֹוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר

אֶת־הָאָדָם בְּחָכְמָה,
וּבָרָא בוֹ

נְקָבִים
נְקָבִים,

חֲלוּלִים
חֲלוּלִים,

גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ,

שֶׁאִם יִסָּתֵם אֶחָד מֵהֶם,
אוֹ אִם יִפָּתֵחַ אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם
אֲפִלּוּ שָׁעָה אֶחָת.

בָּרוּךְ אַתָּה יְהֹוָה,
רוֹפֵא כָל־בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת:

My *Elohim*,

Breath

that You gave to me pure,

You created her,

You formed her,

You blew her into me,

and You will take her from

me and restore her to me

in times to come.

All while my breath is in me,

I thank you,

יהוה my *Elohim*

and *Elohim* of my ancestors,

the Ruler of all worlds,

the Liege of all souls.

Blessed are You, יהוה

Restorer of breath

to dead bodies.

***Elohai** neshamah*

shenaṯatta bi tehorah,

Attah veraṭahh,

Attah yetsartahh,

Attah nefaḥtahh bi,

veAttah ʿaṭiḍ littelahh

mimenni, ulhaḥazirahh li

leʿaṭiḍ lavo. Vekhol–zeman

shehaneshamah beḳirbi,

m f nb

moḍeh/ḍah/ḍet ani

lefanekha, Adonai Elohai

vÉlohé avoṭai,

Ribbon kol–hamaʿasim,

Aḍon kol–haneshamoṭ.

Barukh Attah Adonai,

hamaḥazir neshamot

lifgarim métim.

Elohai Neshama

breath – *"neshamah" is tricky to translate. It literally means breath, from the same root as the verb linshom (to breathe), but it is used regularly to refer to one's life. This double meaning has led to the common translation "soul" (used elsewhere), but for this text, one should not lose the vital physical connotations. As we breathe in the air of a new day, marvel at the intricate processes the air in our body goes through – the vibrancy, but also fragility, of breath.*

created, formed – *Two very similar words; both are used separately to refer to the creation of humanity, in Beréshit 1 and 2 respectively. Here, we pull together both strands of the dual-story narrative.*
Notice the repeated mappik hé – try to bring out this aspirated consonant, feeling the formation of your breath within your mouth.

אֱלֹהַי,

נְשָׁמָה
שֶׁנָּתַתָּ בִּי טְהוֹרָה,
אַתָּה בְרָאתָהּ,
אַתָּה יְצַרְתָּהּ,
אַתָּה נְפַחְתָּהּ בִּי,
וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי
וּלְהַחֲזִירָהּ לִי
לֶעָתִיד לָבֹא.
וְכָל־זְמַן שֶׁהַנְּשָׁמָה בְקִרְבִּי,
מוֹדֶה/דָה/דֶת אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהַי
וֵאלֹהֵי אֲבוֹתַי,
רִבּוֹן כָּל־הַמַּעֲשִׂים,
אֲדוֹן כָּל־הַנְּשָׁמוֹת.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר נְשָׁמוֹת
לִפְגָרִים מֵתִים.

/Some communities say:

The Liege of Worlds,
The Owner of mercy,
Great is the counsel,
Of your revered path,
Inclined toward Heaven,
And based in imprints,
Of Eternal Radiance,
Seeking all secrets,
Good for those who call,
Upon Creation’s source,
Your wondrous honour,
Is for the revealed mind,
Exalted over everything,
Is blessing and praise,
Wondrous tales of You,
Who supports the fallen,
Answers those who pray,
Redeems the oppressed,
Looks into the depths,
Calls across the eras,
You ride the Heavens,
Listening to our prayers,
You, whose actions are **perfect**.

Aḍon ha‘olamim
Ba‘al haraḥamim
Ģeḍol ha‘étsah
Ḍarko na‘aratsah
Hanoteh seḥaḳim
Vehayoséḍ araḳim
Zohar ha‘olam
Ḥofés kol–ne’lam
Toṿ laḳor-im
Yesoḍ haniṿra-im
Keṿoḍo hanifla
Laléṿ niglah
Meromam ‘al–kol–
berakhah uṭ-hillah
Nora ‘alilah
Somékh nofelim
‘Oneh miṭpallelim
Poḍeh ‘ashuḳim
Tsofeh ma‘amaḳḳim
Ḳoré hadoroṭ
Rokhéṿ ‘araṿoṭ
Shomé-a’ tefilloṭ
***Temim** hape‘ulloṭ*

/Some communities say:

אֲדוֹן הָעוֹלָמִים,
בַּעַל הָרַחֲמִים,
גְּדוֹל הָעֵצָה,
דַּרְכּוֹ נַעֲרָצָה,
הַנּוֹטֶה שְׁחָקִים,
וְהַיּוֹסֵד אֲרָקִים,
זוֹהַר הָעוֹלָם,
חוֹפֵשׂ כָּל־נֶעְלָם,
טוֹב לַקּוֹרְאִים,
יְסוֹד הַנִּבְרָאִים,
כְּבוֹדוֹ הַנִּפְלָא,
לַלֵּב נִגְלָה,
מְרוֹמָם עַל־כָּל־
בְּרָכָה וּתְהִלָּה,
נוֹרָא עֲלִילָה,
סוֹמֵךְ נוֹפְלִים,
עוֹנֶה מִתְפַּלְּלִים,
פּוֹדֶה עֲשׁוּקִים,
צוֹפֶה מַעֲמַקִּים,
קוֹרֵא הַדּוֹרוֹת,
רוֹכֵב עֲרָבוֹת,
שׁוֹמֵעַ תְּפִלּוֹת,
תְּמִים הַפְּעוּלּוֹת.

Adon ha'Olamim

Adon ha'Olamim is a traditional Témani song for the morning prayer service. Like many, it is an alphabetic acrostic, serving the purpose of education (teaching the alef-bét) while also repeating and collating many of the descriptors we commonly use to describe the Divine.

Of Eternal Radiance. This beautiful phrase refers to the path (derekh) of the Divine. It is, as we read, inclined towards Heaven and founded in imprints of eternal radiance. This metaphor relies on a reference to the idea that the Divine tucked away some of the light used for creation to be set aside for the righteous.

the revealed mind. In the rabbinic conception of the body, the mind is located in the heart (léy) and not the brain. (Curiously, the emotions are located in the kidneys)

Blessed are You, יהוה,
our *Elohim*,
Sovereign of the Universe...

...who has given us the capacity to distinguish between day and night.

...who opens unseeing eyes.

...who liberates the bound.

...who straightens the bent.

...who clothes the naked.

...who spreads the Earth over oceans.

...who guides human steps.

...who has made all that I need.

...who dresses Yisraél in might.

...who beautifully crowns Yisraél.

...who gathers us close
to serve THEM.

...who calls us
THEIR servants.

...who has created us
in THEIR image.

Barukh Attah Aḍonai
Elohénu melekh haʿolam...

...asher naṭan lasekhvi ẏinah
lehaẏḥin bén–yom
uẏén laylah.

...pokéaḥ ʿivrim.

...mattir asurim.

...zokéf kefufim

...malbish ʿarummim.

...roka’ ha-arets ʿal–hamayim.

...hamékhin mitsʿaḍé–gaẏer.

...sheʿasah li kol–tsorki.

...ozér Yisraél bigẏurah.

... ʿotér Yisraél beṭif-arah.

...shekéreẏanu
laʿaẏoḍaṭo.

...shekra-anu
ʿaẏaḍav.

...shebera-anu
betsalmo.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה
לְהַבְחִין בֵּין־יוֹם וּבֵין לָיְלָה.

בא"ה אמ"ה, פּוֹקֵחַ עִוְרִים.

בא"ה אמ"ה, מַתִּיר אֲסוּרִים.

בא"ה אמ"ה, זוֹקֵף כְּפוּפִים.

בא"ה אמ"ה, מַלְבִּישׁ עֲרֻמִּים.

בא"ה אמ"ה, רוֹקַע הָאָרֶץ עַל־הַמָּיִם.

בא"ה אמ"ה, הַמֵּכִין מִצְעֲדֵי־גָבֶר.

בא"ה אמ"ה, שֶׁעָשָׂה־לִּי כָּל־צָרְכִּי.

בא"ה אמ"ה, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

בא"ה אמ"ה, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בא"ה אמ"ה,
שֶׁקֵּרְבָנוּ לַעֲבוֹדָתוֹ.

בא"ה אמ"ה,
שֶׁקְּרָאָנוּ עֲבָדָיו.

בא"ה אמ"ה,
שֶׁבְּרָאָנוּ בְּצַלְמוֹ.

S T A N D

Birkot haShaḥar

According to the Talmuḍ (Berakhoṭ 60b) these blessings are meant to correspond to the following actions:

- *When you hear the rooster crowing*
- *When you open your eyes*
- *When you stretch and sit up*
- *When you stand to get out of bed*
- *When you dress*
- *When you step onto the ground*
- *When you begin to walk*
- *When you tie your shoes*
- *When you cover your head*

The final three have been through many incarnations. While some traditional versions are phrased in the negative, these all emphasise positive aspects of a personal Divine relationship. Additionally, in their formula, they are all-inclusive. These particular wordings are drawn from the Cairo Geniza, and are recorded in the siddur of R' Yitsḥak Sassoon, a rabbi in the contemporary New York Syrian community.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who removes the bonds of sleep from our eyes and exhaustion from our eyelids.

May it be Your will, יהוה, our *Elohim* and *Elohim* of our ancestors, that You condition us to Your Torah, and adhere us to Your *mitsvoṭ*. Don't lead us into sin or transgression, nor into trial or shame. Distance us from the evil inclination and adhere us to the good one. Give us grace and love and mercy in Your eyes and the eyes of all who see us. Recompense us with good love. Blessed are You, יהוה, who recompenses with good love.

May it be Your will, יהוה, our *Elohim* and that of our ancestors, that You save us today and every day, from:
arrogance and stubbornness,
from evil people, from evil impulses,
from evil friends, from evil neighbours,
and from evil touch, from evil eye,
and from the evil speech by informers.
From lies, from nihilism,
from libel, from painful death,
from disease, from accidents,
from a harsh sentence and its judge,
from both Jews
and non-Jews,
and ultimately from Géhinnom.

Barukh Attah Aḍonai Elohénu melekh ha'olam, hama'aṿir ḥeṿlé shénah mé'énénu uṭnumah mé'af'appénu.

Vihi ratson milefanekha, Aḍonai Elohénu vÉlohé aṿoṭénu shetargilénu veṭoraṭekha, veḍabbekénu bemitsvoṭekha. Ve-al teṿi-énu liḍé ḥét, velo liḍé 'aṿérah, velo liḍé nissayon, velo liḍé ṿizzayon. Veṭarḥikénu miyétser hara' veṭaḍbikénu beyétser hatoṿ. Uṭnénu leḥén ulḥeseḍ ulraḥamim be'énekha uṿ'éné khol–ro-énu, vegomlénu ḥasaḍim toṿim. Barukh Attah Aḍonai, gomél ḥasaḍim toṿim.

Yehi ratson milefanekha, Aḍonai Elohénu velohé aṿoṭénu, shetatssiléni hayom uṿkhol–yom vayom. Mé'azzé fanim umé'azzuṭ panim, mé-aḍam ra', miyétser ra', méḥavér ra', mishshakhén ra'. Umipega' ra' mé'éyin hara' umileshon hara' mimalshinuṭ. Mé'éḍuṭ sheker, misin-aṭ haberiyyoṭ, mé'alilah, mimiṭah meshunnah, méḥola-yim ra'im, mimiḳrim ra'im, midin ḳasheh umiba'al din ḳasheh, bén shehu ṿen–beriṭ uṿén she-éno ṿen–beriṭ umidinahh shel géhinnom.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר חֶבְלֵי שֵׁנָה מֵעֵינֵינוּ
וּתְנוּמָה מֵעַפְעַפֵּינוּ.

וִיהִי רָצוֹן מִלְּפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ.
וְאַל תְּבִיאֵנוּ לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵירָה,
וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן.
וְתַרְחִיקֵנוּ מִיֵּצֶר הָרָע וְתַדְבִּקֵנוּ בְּיֵצֶר הַטּוֹב.
וּתְנֵנוּ לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
וּבְעֵינֵי כָל־רוֹאֵינוּ, וְגָמְלֵנוּ חֲסָדִים טוֹבִים.
בָּרוּךְ אַתָּה יְיָ,
גּוֹמֵל חֲסָדִים טוֹבִים.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם וָיוֹם:
מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים,
מֵאָדָם רָע, מִיֵּצֶר רָע,
מֵחָבֵר רָע, מִשָּׁכֵן רָע,
וּמִפֶּגַע רָע, מֵעַיִן הָרָע
וּמִלְּשׁוֹן הָרָע מִמַּלְשִׁינוּת.
מֵעֵדוּת שֶׁקֶר,מִשִּׂנְאַת הַבְּרִיּוֹת,
מֵעֲלִילָה, מִמִּיתָה מְשֻׁנָּה,
מֵחֳלָיִים רָעִים, מִמִּקְרִים רָעִים,
מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה,
בֵּין שֶׁהוּא בֶן־בְּרִית
וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית
וּמִדִּינָהּ שֶׁל גֵּיהִנֹּם.

Birkot haShaḥar

from evil touch, from evil eye. *This meditation is meant to be a kavvanah (intention) for the upcoming day. We preemptively proscribe all negative influences. It has an unusual analogue in the writing of Roman emperor Marcus Aurelius:*

"When you wake up in the morning, tell yourself: The people I deal with today will be meddling, ungrateful, arrogant, dishonest, jealous, and surly. They are like this because they can't tell good from evil." (Meditations, Book II:1)

from lies, from nihilism. *Literally, 'from false testimony, from hatred of creation.' To the religious mind, nihilism (hatred of creation) is itself a kind of false testimony, denying the truth of Divine goodness in the world.*

/Some communities say:

I hereby accept upon myself the *mitsvah* that:

Haréni mekabbél (m) mekabbelet (f) mekabbeleh (nb) ʻalai et– mitsvat ʻaséh:

You shall love your fellow as yourself.

Ve-ahavta leréʻakha kamokha.

Birkot haShaḥar

I hereby accept... This one-line formula varies across siddurim, but it is common to most traditions which were influenced by R' Yitsḥak Luria (ha-Ari).

R' Luria endorsed reciting this each morning as meditation, emphasising the importance of a verbal declaration – constructing our consent to the notion that the obligation to love others as oneself is primary. (See Éts Ḥayyim, Sha'ar Olam haAssiyah 1) The tradition was incorporated into the siddur of the Bén Ish Ḥai (R' Yosef Ḥayyim of Baghdad), which codified and standardised many aspects of 'Edoṭ haMizraḥ.

Actively reminding ourselves that we have accepted the obligation to love others, and that this is a mitzvah, is very important.

/ Some communities say:

הֲרֵינִי

(ז) מְקַבֵּל

(נ) מְקַבֶּלֶת

(א) מְקַבֶּלֶה

עָלַי אֶת־

מִצְוַת עֲשֵׂה:

וְאָהַבְתָּ

לְרֵעֲךָ

כָּמוֹךָ

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who has hallowed us with Their
mitsvoṭ and commanded us
to enwrap ourselves in fringes.

Blessed... who has hallowed
us with Their *mitsvoṭ*
and commanded us
to lay *tefillin.*

ד	ג	ב	א
דָּר	הָ	וְ	עֹז־
in	*strength*	*and*	*beauty*
dar	le	vu	shahh
4	*5*	*6*	*7*

Blessed... who has hallowed
us with Their *mitsvoṭ*
and commanded us
about the *mitsvah* of *tefillin.*

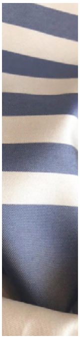
I betroth you to me
forever;
I betroth you to me
in justice and order,
in kindess and compassion.
I betroth you to me
in truth;
and you will know
that I am יהוה.

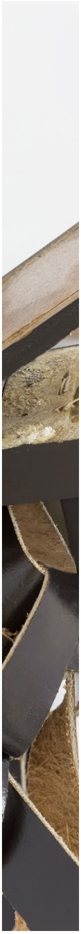
Barukh Attah Aḍonai
Elohénu melekh ha῾olam,
asher ḳiddeshanu
bemitsvoṭav, vetsivvanu
lehiṭ῾attéf batsitsiṭ.

Barukh Attah Aḍonai
Elohénu melekh ha῾olam,
asher kiddeshanu
bemitsvoṭav, vetsivvanu
lehaniaḥ tefillin.

Barukh Attah Aḍonai
Elohénu melekh ha῾olam,
asher kiddeshanu
bemitsvoṭav, vetsivvanu
῾al–mitsvaṭ tefillin.

Ve-érastikh li le῾olam;
Ve-érastikh li
betseḍeḳ uṿmishpat,
uṿhesed uṿrahamim.
Ve-érastikh li be-emunah;
veyada'ta eṭ–Adonai.





Tallit & Tefillin

It has long been the tradition that the tallit (prayer shawl) and tefillin (phylacteries) are worn during Shaharit. Both mitsvot acknowledge and affirm the embodiment of Jewish practice – it is not just words that make up our prayers, but actions we take as well. Enwrapping ourselves in the fringes commanded by the Torah, and placing the words of the Shema' close to our heads and hearts, are both ways of making the prayer part of material life.

Say the first blessing over the arm-tefillin. Use the 7 syllables here to count the 7 wrappings round your arm (for commentary see Volume II pg. 691). If you are interrupted, or for some regardless, then before you place the head-tefillin, recite the blessing in grey. These are followed by a meditation from Hoshéa', betrothing ourselves to the Divine as we bind around our fingers.

בא״ה אמ״ה
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהִתְעַטֵּף בַּצִּיצִית.

בא״ה אמ״ה
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהָנִיחַ תְּפִלִּין.

ז	ו	ה
שָׁה	בּוֹ	לְ
She	*is*	*clothed*
‘Oz–	ve	ha
1	*2*	*3*

בא״ה אמ״ה
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל־מִצְוַת תְּפִלִּין.

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם
וְאֵרַשְׂתִּיךְ לִי
בְּצֶדֶק וּבְמִשְׁפָּט
וּבְחֶסֶד וּבְרַחֲמִים:
וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה
וְיָדַעַתְּ אֶת־יְיָ:

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has hallowed us with THEIR *mitsvoṭ* and commanded us about the Torah.

Barukh Attah Aḍonai Elohénu melekh ha'olam, asher ḳiddeshanu bemitsvoṭav, vetsivvanu 'al–diḇré Ṭorah.

V

Please intermix, יהוה our *Elohim*, the words of Your Torah in our mouths, and in the mouths of Your people the House of *YisraÉl*.

Veha'areḇ–na Aḍonai Elohénu eṭ–diḇré Ṭoraṭekha befinu, uḇfifiyoṭ 'ammekha Béṭ Yisraél.

And may we and our descendants, and descendents of our descendants, all be among those who know Your name, and learn Your Torah for Her own sake.

Venihyeh anaḥnu vetse-etsa-énu, vetse-etsa-é tse-etsa-énu, kullanu yode'é shemekha, velomedé Toraṭekha lishmahh.

Birkot hatTorah

Working towards our hundred daily blessings, we take the opportunity before beginning the formal liturgy to recite the blessings over reading and studying the Torah.

This is followed by a passage of Torah – traditionally the blessing of the Kohanim, and various study texts.

There is a tradition of reading the plea of veha'arev na as 'make sweet' – however, the verb itself doesn't have anything to do with sweetness or bitterness. The verb in question is the causitive form of 'mixing' or 'combining.' In a more modern mode we might even read it as 'meddle' or 'intervene.' We are not asking for the Torah to be sweet, but rather for the Divine to involve THEMSELF in order to place the words of Torah in our mouths.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל־דִּבְרֵי תוֹרָה.

וְהַעֲרֶב־נָא יְיָ
אֱלֹהֵינוּ אֶת־דִּבְרֵי
תוֹרָתְךָ בְּפִינוּ,
וּבְפִיפִיּוֹת עַמְּךָ
בֵּית יִשְׂרָאֵל.

וְנִהְיֶה אֲנַחְנוּ
וְצֶאֱצָאֵינוּ,
וְצֶאֱצָאֵי צֶאֱצָאֵינוּ,
כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who has chosen us from all the nations,
and given us Their Torah.
Blessed are You, יהוה,
who gives the Torah.

"יהוה spoke to Mosheh, saying,
'Tell Aharon and his children to speak, and thus will they bless the Children of Yisraél, saying to them:
May יהוה bless you and guard you.
May יהוה shine Their face upon you and grace you.
May יהוה lift up Their face to you and grant you peace.'
Thus they will place My name upon the Children of Yisraél, and I will bless them."

1. Ḥannah prayed and said: My heart exults in יהוה; my powers are heightened by יהוה. My mouth derides my enemies because I rejoice in Your salvation.

2. There is none holy as יהוה.
There is none except You,
no rock like our *Elohim*.

Barukh Attah Aḍonai
Eloḥénu melekh ha'olam,
asher baḥar banu
mikol–ha'ammim,
venaṭan lanu eṭ–toraṭo.
Barukh Attah Aḍonai
noṭén haTorah.

Vaydabbér Adonai el–Mosheh lémor.
Dabbér el–Aharon ve-el–banav
lémor, ko teṿarekhu eṭ–bené Yisraél;
amor lahem:
Yeṿarekhekha Adonai
veyishmerekha. Ya-ér Adonai panav
élekha viḥunnekka. Yissa Adonai
panav élekha veyasém lekha shalom.
Vesamu eṭ–shemi 'al–bené Yisraél
va-ani aṿarekhém.

1. Vatiṭpallél Ḥannah vatomar,
'alats libbi bAḍonai, ramah ḳarni
bAḍonai; raḥaṿ pi 'al–oyeṿai, ki
samaḥti bishu'aṭekha.

2. Én–ḳaḍosh kAḍonai ki én
biltekha ve-én tsur kEloḥénu.

Vatitpallél Ḥannah

There are various study texts for the early morning. Tefillat Ḥannah (Hannah's Prayer) is a common and particularly apt one. Recorded in I Shemuél 2, Tefillat Ḥannah is a personal and powerful text – many of its phrases are recycled throughout the liturgy and its influence has been tremendous Thus one of the main blueprints from Tanakh used for all of our prayers, and a quintessential example of prayer being asked and answered, comes from the prayer of a woman – a woman who is wrongly scolded by a male religious leader (Eli) for the way that she prays. There are still clearly lessons to be learnt from it today.

Overleaf is a contemporary piyyut in a Sephardic style exploring in poetry Tefillat Ḥannah, and the laws for prayer derived from it, from the Diwan Ashira project by Ephraim Kahn.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ
מִכָּל־הָעַמִּים,
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ,
נוֹתֵן הַתּוֹרָה.

וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵּאמֹר:
דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל
אָמוֹר לָהֶם: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ:
יָאֵר יְיָ ׀ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
יִשָּׂא יְיָ ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:
וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל
וַאֲנִי אֲבָרְכֵם:

א וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי
בַּיהוָה רָמָה קַרְנִי בַּיהוָה רָחַב פִּי
עַל־אוֹיְבַי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ:

ב אֵין־קָדוֹשׁ כַּיהוָה כִּי אֵין בִּלְתֶּךָ
וְאֵין צוּר כֵּאלֹהֵינוּ:

3. Cease your boasting, stop mouthing arrogance. For יהוה is all-knowing; They judges our deeds.

4. The mighty fall, their bows broken; the fallen rise, girded with strength.

5. Those who were sated have hired themselves out for bread, while those who were hungry have ceased to hunger. The barren woman has borne several children, while the mother of many is forlorn.

6. יהוה puts to death and brings to life; They brings people to the underworld and They raises them up.

7. יהוה makes riches and poverty. יהוה humbles and exalts.

8. They raises the poor from the dust; They lifts the needy from the dunghill. They seats them with people of rank; They makes them heir to places of honour. For the foundations of the Earth are יהוה's; on them They has set the whole world.

9. יהוה guards the steps of Their faithful, while the wicked are cut off in darkness. For not by their own strength shall people prevail.

10. Those who repudiate יהוה will be broken; They thunders against them from the heavens. יהוה brings judgement to the ends of the Earth. They will give dignity to Their king, and exalt the power of Their anointed.

3. Al–tarbu ṭeḍabberu geṿohah geṿohah, yétsé ʿaṭaḳ mipikhem; ki–él–déʿoṭ Aḍonai, velo niṭkenu ʿaliloṭ.

4. Keshet gibborim ḥattim; venikhshalim azeru ḥayil.

5. Seṿéʿim baleḥem niskaru, urʿéṿim ḥadéllu; ʿad–ʿaḳarah yaleḍah shiṿʿah, verabbaṭ banim umlalah.

6. Aḍonai mémiṭ umḥayyeh; moriḍ she-ol vayaʿal.

7. Aḍonai morish umaʿashir; mashpil af–meromém.

8. Méḳim méʿafar dal mé-ashpoṭ yarim eṿyon, lehoshiṿ ʿim–neḍiṿim, vekhissé khaṿoḍ yanḥilém; ki lAḍonai metsuḳé erets, vayasheṭ ʿaléhem téṿél.

9. Raglé ḥasiḍav yishmor, urshaʿim baḥoshekh yiddammu ki–lo veḳhoaḥ yigbar–ish.

10. Aḍonai yéḥattu meriṿav ʿalav bashamayim yarʿém, Aḍonai yaḍin afsé–arets; veyitten–ʿoz lemalko, veyarém ḳeren meshiḥo.

ג אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה
יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת יְהֹוָה
וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

ד קֶשֶׁת גִּבֹּרִים חַתִּים
וְנִכְשָׁלִים אָזְרוּ חָיִל׃

ה שְׂבֵעִים בַּלֶּחֶם נִשְׂכָּרוּ וּרְעֵבִים חָדֵלּוּ
עַד־עֲקָרָה יָלְדָה שִׁבְעָה
וְרַבַּת בָּנִים אֻמְלָלָה׃

ו יְהֹוָה מֵמִית וּמְחַיֶּה
מוֹרִיד שְׁאוֹל וַיָּעַל׃

ז יְהֹוָה מוֹרִישׁ וּמַעֲשִׁיר
מַשְׁפִּיל אַף־מְרוֹמֵם׃

ח מֵקִים מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן
לְהוֹשִׁיב עִם־נְדִיבִים וְכִסֵּא כָבוֹד יַנְחִלֵם
כִּי לַיהֹוָה מְצֻקֵי אֶרֶץ וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל׃

ט רַגְלֵי חֲסִידָו יִשְׁמֹר וּרְשָׁעִים בַּחֹשֶׁךְ
יִדָּמּוּ כִּי־לֹא בְכֹחַ יִגְבַּר־אִישׁ׃

י יְהֹוָה יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם
יַרְעֵם יְהֹוָה יָדִין אַפְסֵי־אָרֶץ
וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

Vatiṭpallél Ḥannah

אֵל אֲשֶׁר חַסְדּוֹ לֹא מָנַע, תּוֹךְ עַמּוֹ מִשְׁכָּנוֹ חָנָה
נִקְדַּשׁ בְּפִי עֲדַת עַם נָע, לַמֵּד פִּי פַּלֵּל כְּחַנָּה

רַחוּם נַחֵם נֶפֶשׁ מָרָה, בְּלֶב־טוֹב לְעָבְדְךָ נָא
כִּי לֹא מִיַּיִן שְׁכוּרָה, נַפְשִׁי בוֹכִיָּה כְּחַנָּה

בְּגַפִּי כִּי אֶתְיַצְּבָה, אֲבַקֵּשׁ נָא הַצְלִיחָה נָּא
צָמְאָה נַפְשִׁי תְּאֵבָה, חַלּוֹת פָּנֶיךָ כְּחַנָּה

לֹא בְקוֹל־גָּדוֹל וּצְעָקָה, אֶזְעַק הַטֵּה אָזְנְךָ נָא
כִּי אֶת־נֶפֶשׁ נֶאֱנָקָה, תִּשְׁמַע כְּרַחַשׁ־לֵב־חַנָּה

נִדְבוֹת פִּי שָׂפָה בְרוּרָה, אֵלֶיךָ קָרֵב קְחָה נָּא
כְּקוֹל לְוִיִּם בְּשִׁירָה, וּכְנִיַע שִׂפְתוֹתֵי חַנָּה

פְּרוֹשׂ עָלֵינוּ מְהֵרָה, סֻכַּת שְׁלוֹמִים מוּכָנָה
אֲקַוֶּה וַאֲדַבְּרָה, כְּדַבֵּר עַל לִבָּהּ חַנָּה

Él, who didn't hold back Their kindness,
Who's dwelling was within Their people,
Who is sanctified when gathered people's lips move:
teach my lips to praise like Ḥannah.

Merciful One, console the bitter soul,
gladden the heart so it may serve You.
I'm not wine-drunk, my soul grieves, like Ḥannah.

I stand alone, and ask "Please rescue us!"
My soul is keen to implore before you, like Ḥannah.

Without a great voice or cry,
I will call: Please, incline your ear.
To an anguished soul,
You will listen like the whispers of Ḥannah's heart.

The clear language offered by my tongue,
please draw and take it to you.
Like the voice of the Levi-im in song,
and the subtleties of Ḥannah's lips.

Quickly unfold over us
the Sukkah of peace that was prepared.
I will hope and I spoke
like speaking upon Ḥannah's heart.

From Diwan Ashira

A person should always fear Heaven, both privately and publicly; and admit to the truth; and speak truth in their heart, and wake early and say:

"Greatest in all the worlds
and Liege of the Lieges, it is not due to our righteousness that we plead before you, but due to Your great mercy."

יהוה hears, יהוה forgives, יהוה listens and does. Do not delay, for Your own sake, my *Elohim*! For by Your name do we call Your city and Your people.

What are we?
What is our life?
What is our mercy?
What is our righteousness?
What is our salvation?
What is our power?
What is our might?
What can we possibly say before You,
יהוה
our *Elohim* and that of our ancestors? Aren't all of the mighty as nothing before you? Aren't the famous among us as if they never existed? Aren't all our wise people lacking insight? Aren't all our experts lacking intellect?

Le'olam yehé aḍam yeré shamayim, beséter uyagalui; umoḍeh 'al–ha-emeṭ, veḍoyér emeṭ bilyayo, veyashkém veyomar:

Ribbon kol–ha'olamim
va-Aḍoné ha-aḍonim, lo 'al–tsiḍķoṭénu anaḥnu mappilim taḥanunénu lefanekha, ki–'al–raḥamekha harabbim.

Aḍonai shema'ah, Aḍonai selaḥah, Aḍonai haķshiyah va'aséh al–te'aḥar, lema'ankha Elohai, ki–shimkha niķra 'al–'irekha ve'al –ammekha.

Mah–a(nah)nu?
Meh–ḥayyénu?
Meh–ḥasdénu?
Mah–tsiḍķoṭénu?
(Mah–yeshu'aṭénu?)
Mah–koḥénu?
Mah–geyuraṭénu?
Mah–nomar lefanekha,
Aḍonai Eloḥénu vÉlohé avoṭénu?
Halo (kol–)hagibborim ke-ayin lefanekha? Ve-anshé hashém kelo hayu? Vaḥakhamim kiyli madda', unyonim kiyli haskél?

Le'olam Yehé Adam

This prayer is one of the few that emerges from the Midrashim. First attested to in Tanna deVé Éliyyahu, a debate once raged about whether to include the first three lines. Over the course of time, it has become clear that the first three lines were added during times of persecution – to specifically remind the worshipper that they can fear Heaven 'privately' and 'speak truth in their heart' (that is, silently) if need be.

Another read of the passage, which fits with the stoic tone of 'What are we?...' is that the purpose of the reminder that we can pray either in public or private is to prevent the false piety of someone externally saying the words of the prayers while ignoring their meaning internally.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם,
בְּסֵתֶר וּבַגָּלוּי; וּמוֹדֶה עַל־הָאֱמֶת;
וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים
וַאֲדוֹנֵי הָאֲדוֹנִים, לֹא עַל־צִדְקוֹתֵינוּ
אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ,
כִּי־עַל־רַחֲמֶיךָ הָרַבִּים.

אֲדֹנָי שְׁמָעָה, אֲדֹנָי סְלָחָה,
אֲדֹנָי הַקְשִׁבָה וַעֲשֵׂה אַל־תְּאַחַר,
לְמַעַנְךָ אֱלֹהַי כִּי־שִׁמְךָ נִקְרָא
עַל־עִירְךָ וְעַל־עַמֶּךָ.

מָה־אָ(נַחְ)נוּ,
מֶה־חַיֵּינוּ,
מֶה־חַסְדֵּנוּ,
מַה־צִּדְקוֹתֵינוּ,
(מַה־יְּשׁוּעָתֵנוּ)
מַה־כֹּחֵנוּ,
מַה־גְּבוּרָתֵנוּ.
מַה־נֹּאמַר לְפָנֶיךָ,

יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
הֲלֹא (כָּל־)הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע,
וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל.

For most of our deeds are meaningless, and the days of our lives are like vapour before You. A person is no better than an animal, for all is ultimately vanity.

Only the soul is pure, that which in the future will give an account and a reckoning before the Throne of Glory!

All of the nations are nothing compared to You, as it says, "Behold, the nations are like a drop in a bucket, like the dust on the scale – and the isles are like a mote of air."
(Yisha'yahu 40:15)

But we are Your people, the children of Your covenant, the children of Aṿraham whom You loved and swore on Mt. Moriyah. The seed of Yitsḥak, Your offering who was bound on the altar, the community of Ya‘aḳoṿ, Your first-born son, whom You loved for he loved You, and in whom You rejoiced for he rejoiced in You, he who you gave the names Yisraél and Yeshurun.

Therefore, we are obligated to thank You, and praise You, and glorify You, and exalt You, and give song, praise and gratitude to Your great name.

We are obligated to always sing, every day:

Ki–roṿ ma‘asénu tohu, vimé ḥayyénu heṿel lefanekha, umoṭar ha-aḍam min–habehémah ayin, ki hakol haṿel.

Leṿaḍ haneshamah hatehorah, shehi ‘aṭiḍah littén din veḥeshbon lifné khissé kheṿodekha.

Vekhol–hagoyim ke-ayin negdekha, shene-emar: "Hén, goyim kemar mideli, ukhshaḥaḳ mozenayim neḥshaṿu, hén iyyim kaddaḳ yittol."

Aṿal anaḥnu ‘ammekha, bené ṿeritekha, bené Aṿraham ohaṿekha shenishba'ta lo beHar haMoriyyah. Zera' Yitsḥaḳ ‘aḳéḍekha shene‘ekaḍ ‘al–gabbé hamizbéaḥ, ‘aḍaṭ Ya‘aḳoṿ binkha bekhorekha, shemé-ahaṿaṭekha she-ahaṿta oṭo, umisimḥaṭekha shesamaḥta bo, ḳaraṭa eṭ–shemo Yisraél vIshurun.

***Lefikhakh anaḥnu ḥayyavim** lehoḍoṭ lakh, ulshabbeḥakh, ulfa-arakh, ulromemakh, velittén shir sheṿaḥ vehoḍayah leshimkha hagaḍol.*

Veḥayyaṿim anaḥnu lomar shirah, bekhol–yom tamiḍ:

כִּי־רוֹב מַעֲשֵׂינוּ תֹּהוּ, וִימֵי חַיֵּינוּ הֶבֶל
לְפָנֶיךָ, וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן,
כִּי הַכֹּל הָבֶל.

לְבַד הַנְּשָׁמָה הַטְּהוֹרָה, שֶׁהִיא עֲתִידָה
לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי כִסֵּא כְבוֹדֶךָ.

וְכָל־הַגּוֹיִם כְּאַיִן נֶגְדֶּךָ, שֶׁנֶּאֱמַר:
"הֵן גּוֹיִם כְּמַר מִדְּלִי, וּכְשַׁחַק
מֹאזְנַיִם נֶחְשָׁבוּ, הֵן אִיִּים כַּדַּק יִטּוֹל."
(ישעיה מ:טו)

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי
אַבְרָהָם אֹהַבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר
הַמּוֹרִיָּה. זֶרַע יִצְחָק עֲקֵדְךָ שֶׁנֶּעֱקַד
עַל־גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ
בְּכוֹרֶךָ שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ,
וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ, קָרָאתָ
אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לָךְ,
וּלְשַׁבֵּחֲךָ, וּלְפָאֶרְךָ, וּלְרוֹמִמְךָ, וְלִתֵּן
שִׁיר שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ הַגָּדוֹל.

וְחַיָּבִים אֲנַחְנוּ לוֹמַר שִׁירָה,
בְּכָל־יוֹם תָּמִיד:

Le'olam Yehé Adạm

all is ultimately vanity. An obvious echo of Koheleṭ (Ecclesiasties), this passage asks us to remember the fleeting nature of the physical world and in the inability to know much at all. We reject the idea that we can ever truly confirm that we are acting righteously, instead relying on the soul to give an account and testify on our behalf.

The values of these few pages – affirming the transient nature of life and the failure of objective knowledge – reminds us that the rabbinic tradition drew heavily on the Stoic school of thought in the ancient world. The idea that a good life is one lived in harmony with nature and divinity and with an acknowledgement of human failings appealed not only to Koheleṭ but to many of the Tanna-im as well.

We are happy! How good is our portion! How pleasant is our lot! How very beautiful is our inheritance!

We are happy when we awake and when we lie down, in synagogues and in study halls – and thus we unify Your name today and always, lovingly saying twice a day:

Listen Yisraél, יהוה is our *Elohim*, יהוה is one.

Blessed is the glorious name of
THEIR kingdom forever and ever.

You are one before creating the world,
You are one after creating the world.
You are *Él* in this world,
and You are *Él* in the
World-that-is-Coming.
Your being, and Your years are
beyond our ability to count.

Hallowed is Your name in Your world among the nation of those who hallow Your name. You are exalted above all and Your power is heightened above all! Save us soon for the sake of Your name!
Blessed is the one who hallows
Your name publicly.

Ashrénu! Mah toṿ ḥelkénu, mah–na‘im goralénu, mah–yafah me-oḍ yerushshaṭénu.

Ashrénu keshe-anu mashkimim uma‘ariṿim, beṿatté–khenésiyyoṭ uṿṿatté–miḍrashoṭ, umYahhaḍim shimkha bekhol–yom tamiḍ, omerim pa‘amayim be–ahaṿah:

Shema’ Yisraél; Aḍonai Elohénu, Aḍonai eḥad.

Barukh shem keṿoḍ
malkhuṭo le‘olam va‘eḍ.

Attah hu eḥaḍ koḍem shebaraṭa eṭ–ha‘olam, Attah hu eḥaḍ le-aḥar shebaraṭa eṭ–ha‘olam.
Attah hu Él ba‘olam hazeh,
veAttah hu Él ba‘olam haba
veAttah hu ushnoṭekha lo
yittammu.

Ḳaddésh eṭ–shimkha be‘olamekha, ‘al ‘am meḳaddeshé shemekha, uṿishu‘aṭekha tarim veṭagbiahh ḳarnénu, veṭoshi‘énu beḳaroṿ lema‘an shemekha.
Barukh hamekaddésh
eṭ–shimkha barabbim.

אַשְׁרֵינוּ, מַה־טּוֹב חֶלְקֵנוּ, מַה־נָּעִים
גּוֹרָלֵנוּ, מַה־יָּפָה מְאֹד יְרֻשָּׁתֵנוּ.

אַשְׁרֵינוּ כְּשֶׁאֲ(נַחְ)נוּ מַשְׁכִּימִים וּמַעֲרִיבִים,
בְּבָתֵּי־כְנֵסִיּוֹת וּבְבָתֵּי־מִדְרָשׁוֹת,
וּמְיַחֲדִים שִׁמְךָ בְּכָל־יוֹם תָּמִיד,
אוֹמְרִים פַּעֲמַיִם בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל יְיָ
אֱלֹהֵינוּ יְיָ | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא אֶחָד קֹדֶם
שֶׁבָּרָאתָ אֶת־הָעוֹלָם,
אַתָּה הוּא אֶחָד לְאַחַר
שֶׁבָּרָאתָ אֶת־הָעוֹלָם.
אַתָּה הוּא אֵל בָּעוֹלָם הַזֶּה,
וְאַתָּה הוּא אֵל בָּעוֹלָם הַבָּא
וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ.

קַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ,
עַל עַם מְקַדְּשֵׁי שְׁמֶךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ,
וְתוֹשִׁיעֵנוּ בְּקָרוֹב לְמַעַן שְׁמֶךָ.
בָּרוּךְ הַמְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים.

Le'olam Yehé Adam

hallowed is Your name. Hebrew excels at using euphemisms, and one of the most common and frequent is 'kiddush haShém.' Literally, 'hallowing/sanctification of the Name,' the phrase was often used to refer to any act which encouraged other people's faith. To perform a mitsvah and inspire someone is a 'kiddush hashém.' Yet the maximal interpretation of this applied to the term as well to martyrdom.

Fitting with the history of this whole passage as being spawned by persecution, the ḥatimah of the blessing should grab our attention: Blessed is the one who hallows Your name publicly. That is, the person willing to die for their faith, reciting the Shema' (just above) as they do, is the pinnacle of sanctity and the ultimate fulfillment of the values-driven message of this section.

You are the Liege of *Elohim*, both in Heaven above and on Earth below, in the very highest realms and in the very lowest. You are the first and You are the last, and except for You there is no other *Elohim*.

Gather the dispersed, those who hope in You, from the four corners of the Earth. You are recognized and known among all the creatures of the world, for You are the *Elohim* alone, above all the kingdoms of the Earth.

You made the Heavens and the Earth, the Sea and all that is in it. Who is there among all those that You have made above and below that can say to you, “What will you do and what will happen?”

/ Ḳetoret is said as in Minḥah, on page 340.

V

Rabbi Ḥananyah ben Akashya says: The Holy Blessed One wanted to give merit to Yisraél, therefore THEY multiplied the Torah and the commandments for them, as it is said: “יהוה’s desire is for THEIR righteousness, so THEY will empower and magnify teaching.”

Attah hu aḍonai ha-Elohim, bashamayim mima‘al ve‘al ha-arets mitaḥaṭ, bishmé hashama–yim ha‘elyonim vehataḥtonim. Attah hu rishon, veAttah hu aḥaron, umibal‘adekha én Elohim.

Ḳabbéts nefutsoṭ ḳovekha mé-arba’ kanfoṭ ha-arets. *Yaḳiru veyéḍe‘u kol–ba-é ‘olam* *ki Attah–hu ha-Elohim leṿaddekha lekhol mamlekhoṭ ha-arets.*

Attah ‘asiṭa eṭ–hashamayim ve-eṭ–ha-arets, eṭ–hayam ve-eṭ–kol–asher–bam. Umi bekhol–ma‘asé yadekha ba‘elyonim uṿataḥtonim, shéyyomar lekha, mah–ta‘aseh umah–tif‘al.

Ribbi Ḥananyah ben ‘Aḳashya omér: Ratsah haḲadosh Barukh Hu lezakkot et Yisraél, lefikhakh hirbah lahem torah umitsvot, shene-emar: “Adonai ḥaféts lema‘an tsidḳo; yagdil torah veya-dir.”

אַתָּה הוּא אֲדֹנָי הָאֱלֹהִים, בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, בִּשְׁמֵי
הַשָּׁמַיִם הָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים.
אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא
אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים.

קַבֵּץ נְפוּצוֹת קֹוֶיךָ
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם,
כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ
לְכֹל מַמְלְכוֹת הָאָרֶץ.

אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ, אֶת־הַיָּם, וְאֶת־כָּל־
אֲשֶׁר־בָּם. וּמִי בְּכָל־מַעֲשֵׂי יָדֶיךָ
בָּעֶלְיוֹנִים וּבַתַּחְתּוֹנִים, שֶׁיֹּאמַר לְךָ,
מַה־תַּעֲשֶׂה וּמַה־תִּפְעָל.

/Ḳetoret is said as in Minḥah, on page 341.

V

רִבִּי חֲנַנְיָה בֶּן עֲקַשְׁיָא אוֹמֵר:
רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־
יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה
וּמִצְוֹת, שֶׁנֶּאֱמַר יְהֹוָה חָפֵץ לְמַעַן צִדְקוֹ
יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Le'olam Yehé Adam

you are recognized and known among all the creatures of the world. *This passage suggests a theology which is inclusive of other faiths. That is, although other faiths may be misled into worshipping idols or false systems of belief, at the root, they are acknowledging* יהוה *when they do so, even if unwittingly.*

R' Yeshua Lalum (1901-1950, Algeria) conveys a similar message in a beautiful passage from his Likuté Aharon:

"The other nations, who worship idols, also honour the Divine. Even though they may bow before a rock or a piece of wood, it is not [the idols] that they serve, but HaShem, Ruler of All. Though they don't serve HaShem per sé, they always honour THEM, even if through the medium of a stone or a splinter of wood." (13)

/ Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed,
forever and ever and to all eternity blessed
and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion – from the Ruler of Heaven and Earth, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,

Yiṭgaddal veyiṭkaddash

shemého rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–béṭ Yisraél ba‘agala uṿizman ḳariṿ, ve-imru: amén.*

(K: *Amén, yehé shemého rabba meṿarakh le‘alam le‘almé ‘almayya yiṭbarakh*)

Yehé shemého rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭ-haddar, veyiṭ‘alleh, veyiṭ-hallal shemého deḲuḍesha Berikh Hu. (K: *Amén*) *Le‘élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be‘alma, ve-imru: amén.* (K: *Amén*)

‘Al Yisraél ve‘al Rabbanan ve‘al talmiḍéhon, ve‘al kal–talmiḍé ṭalmiḍéhon, de‘asḳin be-orayṭa ḳaddishta, di ṿe-aṭra haḍén veḍi bekhal–aṭar vé-aṭar. Yehé lana ulkhon, ḥinna veḥisda veraḥamé, min ḳoḍam maré shemayya ve-ar‘a, ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaṿa’ vishu‘ah veneḥamah veshézaṿa urfu-ah ug-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–‘ammo Yisraél, ve-imru: amén.* (K: *Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom ‘alénu,
ve‘al kol–Yisraél, ve-imru: amén. (K: *Amén*)

Kaddish deRabbanan

The Kaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Kaddish as it was originally recited after the conclusion of a lesson. The origin of the Kaddish is unclear, but it is certain that the oldest part is the central line: Yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yitbarakh. The importance of this is clear from the Talmud:

"If someone is occupied with the study of the law, they need not interrupt. However, for Yehé sheméhh rabba meyarakh one does interrupt for prayer, even if the scholar is occupied with the ma'aseh merkavah (mystical study of Yeḥezkel's chariot vision)" (Berakhot 21a)

M O U R N E R S S T A N D

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,

וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא

שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,

וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל

כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרַיְתָא

קַדִּישְׁתָּא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר

וַאֲתַר. יְהֵא לָנָא וּלְהוֹן, חִנָּא וְחִסְדָּא וְרַחֲמֵי,

מִן קֳדָם מָרֵא שְׁמַיָּא וְאַרְעָא,

וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)

חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא

וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה

לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,

הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,

וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Zemirot

זמירות

Zemiroṭ

The section known as Zemiroṭ (lit. 'Songs') is also known as Pesuké deZimrah (Verses of Song) and is common to both weekday and Shabbaṭ shaḥariṭ. Made up of a series of biblical quotations, Zemiroṭ acts as a 'warm-up' for prayer. Traditionally, these texts (mostly from Tehillim) would be recited by different individuals in nusaḥ, with the distribution of honours going round-robin around the synagogue. This is preserved in many communities, while in others, Zemiroṭ are instead often recited by a Shaliaḥ tsibbur (lit. Community's Emissary, 'Reader') who leads the recitation of the prayers from a central point (amud).

The key part of Zemiroṭ is Ashré (a modified version of Ps. 145) and the five psalms that follow it (Ps. 146-150). According to most sources of halakhah, it is only these texts which one needs to recite. Some sources also suggest that there should be an introductory blessing (Barukh sheAmar) and a concluding blessing (Yishtabaḥ). Many also include Shiraṭ haYam (The Song at the Sea) here as well. In addition to these core texts, more piyutim and other biblical passages have been aggregated into Zemiroṭ over the years.

Since the purpose of this section is to introduce the Shaḥariṭ service, and to get the worshipper in the right frame of mind to pray, they are often sung to melodies – both traditional and modern ones. The importance of song is summed up by Zemiroṭ itself when, in Ps. 150 we sing: "Praised is THEY in the shofar's call! Praised is THEY by harp and lyre! Praised is THEY by drum and dance! Praised is THEY by string and by pipe. Praised is THEY in raucous sound! Praised is THEY in tremulous cry!"

Be gracious to יהוה, call upon Their name, inform the nations of Their deeds! Sing to Them, chant to Them, discuss all of Their wonders! Those who praise using the sacred name – They gladden the mind of those who seek יהוה! Search out יהוה and Their strength – seek Their face, always! Recall Their wonders, those which They did, Their miracles and the pronouncements of Their mouth. The descedants of Yisraél serve Them, the children of *Ya'akov* Their first-born. They is יהוה our *Elohim* – Their law applies over all the Earth! Recall for eternity Their covenant, a thing which They commanded for a thousand generations. They struck it with *Avraham* and *Yitsḥak* swore to it. They established it with *Ya'akov* as a practice of Yisraél, an eternal covenant. They said: 'I will give to you the Land of *Kena'an*, the region is your inheritance.' When you were then only a few in number, merely strangers there. Wandering from one nation to another, ruled by another people. But They didn't allow anyone to oppress them, and reproved kings for their treatment. 'Do not touch my anointed ones. Do not harm my prophets!'

Sing to יהוה, all of the Earth! Proclaim Their victory every day! Tell the nations about Their glory, speak of Their wonders among all the peoples. For יהוה is great and very praiseworthy. They is awe-striking, They, above all the gods. For all the gods of other peoples are mere deities – but יהוה made the sky. Splendour and beauty are before Them, strength and gaiety are in Their place. Give to יהוה, all the families of nations! Give to יהוה, honour and might! Give to יהוה the respect for Their name! Bring a gift and come before Them! Bow before יהוה in Their sacred beauty! All of the Earth trembles before Them, but the Earth is well-built and won't collapse. The Heavens will rejoice and the Earth will exhilirate

Hodu lAdonai ḳir-u bishmo, hodi'u va'ammim 'alilotav. Shiru lo zammeru–lo, siḥu bekhol–nifle-otav. Hithalelu beshém ḳodsho, yismaḥ, lév mevaḳshé Adonai. Dirshu Adonai ve'uzzo, baḳeshu fanav tamid. Zikhru nifle-otav asher 'asah, moftav umishpaté–pihu. Zera' Yisraél 'avdo, bené Ya'aḳov beḥirav. Hu Adonai Elohénu, bekhol–ha-arets mishpatav. Zikhro le'olam berito, davar tsivvah le-elef dor. Asher karat et–Avraham, ushvu'ato leYitsḥaḳ. Vaya'amideha leYa'aḳov leḥok, leYisraél berit 'olam. Lémor lekha etén Erets–Kena'an, ḥevel naḥalatkhem. Bihyotekhem meté mispar, kim'at vegarim bahh. Vayithallekhu migoi el–goi, umi-mamlakhah el–'am aḥér. Lo–hinniaḥ le-ish le'osḳam, vayokhaḥ 'aléhem melakhim. Al–tig'u bimshiḥai, uvinvi-ai al–taré-u.

Shiru lAdonai kol–ha-arets, baseru miyom–el–yom yeshu'ato. Sapperu va-goyim et–kevodo, bekhol–ha'ammim nifle-otav. Ki gadol Adonai umhullal me-od, venora hu 'al–kol–elohim. Ki kol–elohé ha'ammim elilim, vAdonai shamayim 'asah. Hod vehadar lefanav, 'oz veḥedvah bimḳomo. Havu lAdonai mishpeḥot 'ammim havu lAdonai se-u minḥah uvo-u lefanav, hishtaḥavu lAdonai vehadrat–kodesh. Hilu milefanav kol–ha-arets, af–tikkon tévél bal–timmot. Yismeḥu hashamayim vetagél ha-arets, veyomeru va-goyim Adonai malakh.

Zemiroṭ

The section known as Zemiroṭ (lit. 'Songs') is also known as Pesuké deZimrah (Verses of Song) and is common to both weekday and Shabbaṭ shaḥariṭ. Made up of a series of biblical quotations, Zemiroṭ acts as a 'warm-up' for prayer. Traditionally, these texts (mostly from Tehillim) would be recited by different individuals around the room, with the distribution of honours going round-robin around the synagogue. This is preserved in many communities, while in others, Zemiroṭ are instead often recited by a Shaliaḥ tsibbur (lit. Community's Emissary, 'Reader') who leads the recitation of the prayers from a central point (teṿah).

They are normally chanted, though some individual psalms will be sung to melodies – both traditional and modern ones. The importance of song and music in praise is regularly summed up by the Zemiroṭ themselves.

הוֹדוּ לַייָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים
עֲלִילֹתָיו: שִׁירוּ לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאֹתָיו:
הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ:
דִּרְשׁוּ יְיָ וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד: זִכְרוּ נִפְלְאֹתָיו
אֲשֶׁר עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל
עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ בְּכָל־
הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה
לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ
לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית
עוֹלָם: לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן חֶבֶל נַחֲלַתְכֶם:
בִּהְיוֹתְכֶם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ
מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ
לְאִישׁ לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ
בִּמְשִׁיחָי וּבִנְבִיאַי אַל־תָּרֵעוּ:

שִׁירוּ לַייָ כָּל־הָאָרֶץ בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם
יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים
נִפְלְאֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא
עַל־כָּל־אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים
וַייָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה
בִּמְקֹמוֹ: הָבוּ לַייָ מִשְׁפְּחוֹת עַמִּים הָבוּ לַייָ כָּבוֹד
וָעֹז: הָבוּ לַייָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו
הִשְׁתַּחֲווּ לַייָ בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו
כָּל־הָאָרֶץ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ
הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ:

and the nations will say: יהוה rules! The sea and all its inhabitants will shout out! The field and all that's in it will sing for joy! Then the trees of the forest will trill before יהוה, who is coming to judge the Earth. Be gracious to יהוה for They are good, Their love is forever. We will say: 'Our victor, the *Elohim* of our triumph!' We will be gathered and rescued from the other nations, in order to give thanks to Your holy name, and to boast of Your praises. Blessed is יהוה, the *Elohim* of Yisraél, from eternity until eternity! All of the nation will say: *amén*, and praise to יהוה!

Exalt יהוה our *Elohim* and bow down at Their feet – They is sacred. Exalt יהוה our *Elohim* and bow down at Their holy mountain, for יהוה our *Elohim* is holy. They are merciful, absolving transgression and not destroying, exaggerating Their patience, and not awakening Their anger. You, יהוה never cease Your mercies from me. Your love and Your truth are always supporting me. Remember Your mercies, יהוה and Your loves – for they are eternal. Give strength to *Elohim*, whose majesty is over Yisraél, whose might is in the skies. Awe of *Elohim* comes from Your temple. The *Él* of Yisraél, They gives strength and force to the people – blessed is *Elohim*.

A vengeful deity is יהוה, a vengeful deity They appear to be. They will rise up and be the Earth's judge, compensating the arrogant with their desserts. Victory is for יהוה – may Your blessing be upon Your people, selah. יהוה *Tseva-ot* is with us, the *Elohim* of *Ya'akov* is a fortress for us, *selah*. יהוה *tseva-ot* – happy is the human who trusts in You. יהוה saves – the sovereign answers on the day that we call. Save Your people and bless Your inheritance – elevate them, raise them up for eternity! Our soul is awaiting יהוה, our help

Yir'am hayam umlo-o, ya'alots hasadeh vekhol–asher–bo. Az yerannenu 'atsé haya-'ar milifné Adonai, ki–va lishpot et–ha-arets. Hodu lAdonai ki tov, ki le'olam ḥasdo. Hodu lAdonai ki tov, ki le'olam ḥasdo. Ve-imru, hoshi'énu Elohé yish'énu, veḳabbetsénu vehatssilénu min–hagoyim; lehodot leshém ḳodshekha, lehishtabbéaḥ bit-hillatekha. Barukh Attah elohé Yisraél, min–ha'olam ve'ad ha'olam; vayomeru khol–ha'am amén, vehallél lAdonai.

Romemu Adonai Elohénu vehistaḥavu lahadom raglav ḳadosh hu. Romemu Adonai Elohénu vehishtaḥavu lehar ḳodsho; ki–ḳadosh Adonai Elohénu. Vehu raḥum yekhappér 'avon velo yashḥit; vehirbah lehashiv appo velo ya'ir kol ḥamato. Attah Adonai lo–tikhla raḥamekha mimennu; ḥasdekha va-amitekha tamid yitsseruni. Zekhor–raḥamekha Adonai vaḥasadekha; ki mé'olam hémmah. Tenu 'oz lÉlohim; 'al–Yisraél ga-avato; ve'uzzo basheḥakim. ***Nora Elohim mimiḳdashekha; Él Yisraél hu notén 'oz veta'atsumot la'am, barukh Elohim.***

Él–neḳamot Adonai; Él neḳamot hofia'. Hinnasé shofét ha-arets; hashév gemul 'al–gé-im. LAdonai hayshu'ah; 'al–'ammekha virkhatekha selah. Adonai tseva-ot 'immanu; misgav–lanu Elohé Ya'aḳov selah. Adonai tseva-ot; ashré adam botéaḥ bakh. Adonai hoshi'ah; hamelekh ya'anénu ve-yom–

יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־
בּוֹ: אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְהֹוָה כִּי־בָא
לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַייָ כִּי טוֹב כִּי לְעוֹלָם
חַסְדּוֹ: הוֹדוּ לַייָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ: וְאִמְרוּ
הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם
לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: בָּרוּךְ
יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעֹלָם וַיֹּאמְרוּ
כָל־הָעָם אָמֵן וְהַלֵּל לַייָ:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו

קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ
כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא
יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ:
אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ
תָּמִיד יִצְּרוּנִי: זְכֹר־רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם
הֵמָּה: תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ
בַּשְּׁחָקִים: נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל
הוּא נֹתֵן ׀ עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים:

אֵל־נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ: הִנָּשֵׂא שֹׁפֵט
הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים: לַייָ הַיְשׁוּעָה עַל־
עַמְּךָ בִרְכָתֶךָ סֶּלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ
בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:
הוֹשִׁיעָה ׀ אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם
וְנַשְּׂאֵם עַד־הָעוֹלָם: נַפְשֵׁנוּ חִכְּתָה לַייָ עֶזְרֵנוּ

Zemiroṭ

The first passage of the Zemirot, above, is an extended direct quotation from the Tana"kh. Here we read from the first book of Divré haYamim (Chronicles), 16:8-36. This is an unusually long passage to quote directly from a prose book – yet it is precisely because it appears to be a primary text of liturgy. This text is introduced in Divré haYamim as a commissioned poetic bit of liturgy, written by Asaf, requested by David, and composed for the day that the Aron haBeriṭ (Ark of the Covenant) was returned to Jerusalem with fanfare and dancing.

This is followed beneath by a near copy of the text of Psalm 96, also beginning above.

Following it, the passage beginning Romemu is a compilation of biblical verses. Each is thematically linked by a word or concept, which connect in a sort of free association exercise.

and our shield is They. For in Them our hearts are gladdened because we trust in Their holy name. May your love, יהוה, be upon us, since we have been waiting for You. Show us your love, יהוה, and give us Your triumph! Get up! Help us! Redeem us for the sake of Your love! I am יהוה your *Elohim*, who lifted you up out of the Land of Mitsrayim – open your mouth wide and I will fill it up. Happy is the nation for whom this is so – happy is the nation who has יהוה as their *Elohim*. I trust in Your love, my heart exults in Your victory, I shall sing to יהוה, for They have remunerated me!

/Some only say the title of this psalm on Ḥanukkah

A sing-song for the dedication of the Temple by David:

I shall exalt יהוה for You have lifted me up and haven't allowed my enemies to gloat over me! יהוה my *Elohim*, I cry desperately to You, and You heal me! יהוה, you raised my soul up from the Underworld, You resurrected me from the depths of the pit! Sing to יהוה, all Their loved ones, and acknowledge the memory of Their holiness. For Their anger lasts but a moment, but Their favour is life-long. Though weeping may stay overnight, joy comes in the morning. As for me, I thought, complacently, 'I won't ever fall!' For, in Your favour, יהוה, You set me up to be like a mighty mountain, but then You hid Your face and I was terrified. I called out to You, יהוה, I pleaded to my Liege. What benefit can there be for my blood when I descend to destruction? Will the dust praise You? Will it declare Your faithfulness? Listen, יהוה, and be gracious to me, יהוה who is my Helper. You have turned my mourning into a dance. You have loosened my shrouds and emboldened me with joy. So that one might sing to You of honour and not be silenced – יהוה, my *Elohim*, I will praise You forever.

/Some say Barakhi Nafshi on page 440.

ḳor-énu. Hoshi'ah et–'ammekha uṿarékh et–naḥalatekha; ur'ém venasse-ém 'ad-ha'olam. Nafshénu ḥikketah lAdonai; 'ezrénu umaginnénu hu. Ki–ṿo yismaḥ libbénu; ki ṿeshém ḳodsho ṿataḥnu. Yehi–ḥasdekha Adonai 'alénu ka-asher yiḥalnu lakh. Har-énu Adonai ḥasdekha; veyesh'akha titten–lanu. Kumah *'ezratah lanu; ufdénu lema'an ḥasdekha. Anokhi Adonai Elohekha hama'alkha mé-Erets Mitsrayim; harḥev–pikha va-amal-éhu. Ashré ha'am she-kakha lo; ashré ha'am she-Adonai Elohav.* ***Va-ani beḥasdekha ṿataḥti yagél libbi bishu'atekha; ashirah lAdonai; ki gamal 'alai.***

(Mizmor shir–ḥanukat haBayit leDavid:)

Aromimkha Adonai ki dillitani; velo simmaḥta oyvai li. Adonai Elohai; shivva'ti elekha vatirpa-éni. Adonai he'*elita* min–she-ol *nafshi; ḥiyyitani miyaredi–vor. Zammeru lAdonai ḥasidav; vehodu lezékher ḳodsho. Ki rega' be-appo ḥayyim birtsono; ba'erev yalin bekhi vela-boḳer rinnah. Va-ani amarti ṿeshalvi; bal–emmot le'olam. Adonai birtsonekha he'emadtah lehareri 'oz; histarta fanekha hayiti niṿhal. Élekha Adonai eḳra; ve-el–adonai etḥannan. Mah–betsa' bedami beridti el shaḥat, hayodekha 'afar; hayaggid amittekha. Shema'–Adonai veḥonnéni; Adonai heyéh–'ozér li.* Hafakhta mispedi lemaḥol li; pittaḥta saḳḳi vate-azzeréni simḥah. ***Lema'an yezammerkha khaṿod velo yiddom; Adonai elohai le'olam odekka.***

Zemirot

Get up! Help us! We may be surprised to see that the language of our texts so often resorts to the command-form in speaking with יהוה*. Here and elsewhere we take the agency to command divine behaviour, an aspect of Jewish religious thinking which remains central up until the present day.*

You have turned my mourning into a dance. You have loosened my shrouds and emboldened me with joy. Mourning is turned to joy, death is turned to life. These observations are adjacent, phrased in the same format, a technique central to biblical poetry called parallelism. Words placed parallel to each other in this way suggests their equivalence – here, dancing and joy, it is no surprise, but sometimes rich double meanings can be suggested by this technique.

וּמָגִנֵּנוּ הוּא: כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ
בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:
הַרְאֵנוּ יְיָ חַסְדֶּךָ וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ: קוּמָה עֶזְרָתָה
לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ: אָנֹכִי ׀ יְיָ אֱלֹהֶיךָ
הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:
וַאֲנִי ׀ בְּחַסְדְּךָ בָטַחְתִּי יָגֵל לִבִּי בִּישׁוּעָתֶךָ
אָשִׁירָה לַייָ כִּי גָמַל עָלָי:

/Some only say the title of this psalm on Ḥanukkah

ל מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד:

אֲרוֹמִמְךָ יְיָ כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ
אֹיְבַי לִי: יְיָ אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי: יְיָ
הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי חִיִּיתַנִי מִיָּרְדִי־בוֹר:
זַמְּרוּ לַייָ חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ: כִּי רֶגַע ׀
בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר
רִנָּה: וַאֲנִי אָמַרְתִּי בְשַׁלְוִי בַּל־אֶמּוֹט לְעוֹלָם:
יְיָ בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז הִסְתַּרְתָּ
פָנֶיךָ הָיִיתִי נִבְהָל: אֵלֶיךָ יְיָ אֶקְרָא וְאֶל־אֲדֹנָי
אֶתְחַנָּן: מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל שָׁחַת
הֲיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ: שְׁמַע־יְיָ וְחָנֵּנִי
יְיָ הֱיֵה ׀ עֹזֵר לִי: הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה: לְמַעַן ׀ יְזַמֶּרְךָ
כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:

/Some say בָּרְכִי נַפְשִׁי *on page 441.*

/ Said during the Ten Days of Repentance
Sung alternating between Leader and Kahal, twice each.

יהוה is the *Elohim*, יהוה is the *Elohim*

(*Aḍonai hu ha-Elohim,*
Aḍonai hu ha-Elohim)

/ Sung alternating between Leader and Ḳahal, twice each.

יהוה reigns,
יהוה has reigned,
יהוה will reign
forever and ever.

Aḍonai melekh,
Aḍonai malakh
Aḍonai yimlokh
le'olam va'eḍ.

And יהוה will reign over all the Earth.
On that day, יהוה is one
and THEIR name is one.

Vehaya Adonai lemelekh
'al–kol–ha-arets, yayom hahu
yihyeh Adonai eḥaḍ ushmo eḥaḍ.

Save us, יהוה our *Elohim*,
and gather us from all the nations,
so we can thank Your holy name,
and honour you with praise.
Blessed is יהוה, *Elohim* of Yisraél for
evermore and everlasting, and all of the
nation shall say *amén*, Praised is *Yahh*.
Every breath shall praise *Yahh*,
Praise *Yahh*!

Hoshi'énu Aḍonai Elohénu
veḳabbetsénu min–hagoyim
lehoḍoṭ leshém ḳoḍshekha
lehishtabbéaḥ biṭ-hillaṭekha.
Barukh Aḍonai Elohé Yisraél
min–ha'olam ve'aḍ ha'olam
ve-amar khol–ha'am amén
haleluYahh.
Kol-haneshamah tehallél Yahh,
haleluYahh.

Zemiroṭ

This antiphonal (call-and-response) recitation is very well-known, and is a key part of the Sefaradi Zemiroṭ service. It appears, and most believe, that it is a pasuk (biblical verse), but in fact is a cut-and-paste job, combining several verses.

The three verses are:
Psalm 10:16 (Melekh),
Psalm 93:1 (Malakh),
Exodus 15:18 (Yimlokh).
Respectively, these each reflect different tenses: present, past, and future.

This matches the divine name יהוה*, which itself is a concatenation of statements of three different tenses:*
Yihyeh (will be),
Hoveh (is),
Hayah (was).

These fusions of multiple tenses expresses the Divine's transcendence of time itself.

STAND

/ Said during the Ten Days of Repentance
Sung alternating between Leader and Kahal, twice each.

יְיָ הוּא הָאֱלֹהִים יְיָ הוּא הָאֱלֹהִים:

/ Sung alternating between Leader and Ḳahal, twice each.

יְיָ מֶלֶךְ
יְיָ מָלָךְ
יְיָ ׀ יִמְלֹךְ לְעֹלָם וָעֶד:

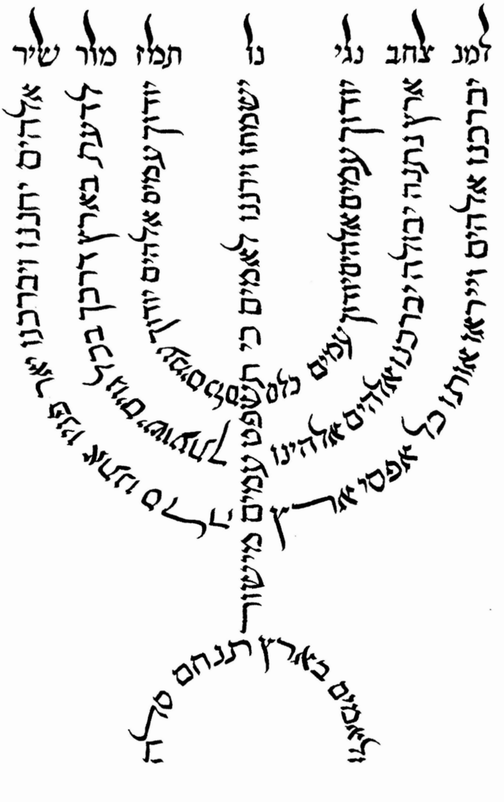
וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וּשְׁמוֹ אֶחָד:

הוֹשִׁיעֵנוּ ׀ יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ
מִן־הַגּוֹיִם לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ
לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ:
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעֹלָם,
וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּיָהּ.
כֹּל־הַנְּשָׁמָה תְּהַלֵּל יָהּ
הַלְלוּיָהּ:

כי עמך מקור חיים באורך נראה אור

וזה מעשה המנרה מקשה זהב עד ירכה עד פרחה

מקשה הוא כמראה אשר הראה יהוה את משה



דע לפני מי אתה עומד לפני ממ״ה הקב״ה

"In Your Light We See Light" | *This plate takes the form of a shiviṭi-menorah, a traditional Jewish art used in meditative practice. The name "shiviṭi" comes from Psalms 16:8:* shiviṭi Aḍonai lenegdi tamiḍ, *"I have placed* יהוה *before me at all times," which is often included in these textual images (although not in this example). The core of the shiviṭi-menorah is Psalm 67 written in the shape of a menorah; this psalm shares symbolic numerological attributes with the menorah, which invited medieval mystics to use the psalm as a liturgical tool for imagining the Temple service.*

The first known connection between Psalm 67 and the shape of the menorah is the mid-14th century Sefaradi scholar Daviḍ Abudarham, who writes that "anyone who reads [Psalm 67] every day is considered as if they have lit the pure menorah in the Temple, and as if they are receiving the Divine Presence, since it has seven verses for the seven branches, and 49 words for the total number of the cups and blossoms and lights of the menorah." The visual depiction of Psalm 67 in the shape of the menorah first appeared in Italian siddurim of the 14th and 15th centuries, and from then on it became one of the most widespread and popular forms of Jewish textual art. The number seven links the menorah and this psalm, and also connects both of them to the seven days of the week, forging a bond between our sacred text, the Divine Presence manifested in the Temple, and the cosmos. In this plate, the menorah is surrounded by biblical verses describing the menorah, the Talmudic phrase "Know before whom you stand" (adapted from Berakhoṭ 28b), and Psalms 36:10: "For with You is the source of light; in Your light, we see light."

/ Some instead say Psalm 19, overleaf.

For the conductor of strings,

a psalm and a song:

Elohim, be gracious to us and bless us; May Your face shine on us, *selah.*

To know Your ways on Earth, and Your salvation among all nations.

Let nations thank You, *Elohim*, let all the nations thank You.

Be happy and sing, O nations, for THEY will judge nations justly and be merciful to the communities of Earth, *selah.*

Let nations thank You, *Elohim*, let all the nations thank You.

Earth has given its produce! Bless us, *Elohim*, our *Elohim*!

May *Elohim* bless us, and may all of Earth stand in awe of THEM.

Lamnatssé-aḥ bin-ginoṭ

mizmor shir.

Elohim yeḥonnénu
viṿarekhénu,
ya-ér panav ittanu selah

Ladaʻaṭ ba-arets darkekha,
bekhol–goyim yeshuʻatekha.

Yodukha ʻammim Elohim,
yodukha ʻammim kullam.

Yismeḥu virannenu
le-ummim ki–ṭishpot
ʻammim mishor, ul-ummim
ba-arets tanḥém selah.

Yodukha ʻammim Elohim,
yodukha ʻammim kullam

Erets naṭenah yeṿulahh,
yeṿarkhénu Elohim Elohénu.

Yeṿarekhénu Elohim,
veyire-u oṭo kol–afsé–arets.

/ Some instead say Psalm 19, overleaf.

לַמְנַצֵּחַ בִּנְגִינֹת סז

מִזְמוֹר שִׁיר׃

אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ
יָאֵר פָּנָיו אִתָּנוּ סֶלָה׃
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ
בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ׃
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים
יוֹדוּךָ עַמִּים כֻּלָּם׃
יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים
כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר
וּלְאֻמִּים ׀ בָּאָרֶץ תַּנְחֵם סֶלָה׃
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים
יוֹדוּךָ עַמִּים כֻּלָּם׃
אֶרֶץ נָתְנָה יְבוּלָהּ
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ׃
יְבָרְכֵנוּ אֱלֹהִים
וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ׃

Zemiroṭ

...a psalm and a song. Although Psalm 67 is represented above in the Shiviṭi format, the text of it is placed here as well. The absolute insistence on reciting Ps. 67 daily is curious. By itself, it would seem to be a fairly unremarkable Psalm. The seven verses, and the total of forty-nine words, certainly affords it a certain numerological and mystical signficance. As seven is a representation of wholeness, the importance of seven-sevens (as in the counting of the sabbatical and Jubilee years) is immediate.

In terms of content, Psalm 67 seems to be a sort of 'charge', and indeed an appropriate introduction to this section of prayers and songs– as it repeatedly calls upon all nations to sing, thank, and be glad.

/ *Some substitute the following psalm:*

For the conductor, a song by David:

The Heavens

tell of the glory of *Él*,
and the work of Their hands
is declared by
the firmament.

Every day expresses information, each night shares knowledge – but no words, no speech, their voice is unheard.

Yet across all of the Earth their rays shine, and their chatter reaches the poles of the planet. It is in the sun, there, there is a dwelling for them. It is like a groom leaving the wedding canopy, like a knight, galloping in style. From the edge of the heavens, it emerges, and its circuit returns it again to the edges- nothing is hidden from its heat.

Lamnatsséaḥ mizmor leDavid:

Hashamayim mesapperim keṿod–Él; uma‘asé yadav maggid harakia’.

Yom leyom yabbia’ omer; velaylah lelaylah yeḥavveh–da‘at. Én–omer ve-én deṿarim; beli nishma’ ḳolam.

Bekhol–ha-arets yatsa ḳavvam uviḳtséh tévél miléhem; lashemesh sam–ohel bahem. Vehu keḥatan yotsé méḥuppato; yasis kegibbor laruts oraḥ. Miḳtséh hashamayim motsa-o utḳufato ‘al–ḳetsotam; ve-én nistar méhammato.

/ Some substitute the following psalm:

יט לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃

הַשָּׁמַיִם
מְסַפְּרִים כְּבוֹד־אֵל
וּמַעֲשֵׂה יָדָיו מַגִּיד
הָרָקִיעַ׃

יוֹם
לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְּלַיְלָה
יְחַוֶּה־דָּעַת׃ אֵין־אֹמֶר
וְאֵין דְּבָרִים בְּלִי
נִשְׁמָע קוֹלָם׃

בְּכָל־הָאָרֶץ ׀
יָצָא קַוָּם וּבִקְצֵה תֵבֵל
מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־
אֹהֶל בָּהֶם׃ וְהוּא כְּחָתָן יֹצֵא
מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃
מִקְצֵה הַשָּׁמַיִם ׀ מוֹצָאוֹ
וּתְקוּפָתוֹ עַל־קְצוֹתָם
וְאֵין נִסְתָּר מֵחַמָּתוֹ׃

Zemiroṭ

The text in this psalm has been superimposed over actual space photography, made available open source from NASA. Glimpses of the Sun, Earth and Moon, give us a little window through the page into the enormity and beauty of creation.

R' Josh Hearshen, OVS:

In ancient times we believed that the Earth stood still as the sky moved. Celestial objects would move across a stationary sky, causing our ancestors to be amazed.

Yet today, knowing how it actually works, we should be even more awestruck. When we look to heavens, we are filled with awe because we see how big the world is and how small we are. We are amazed because we sense the vastness and beauty of creation and the gift that it is for us to be a small part of this world.

The instruction of יהוה is simple,
stirring the soul;
the testimonies of יהוה are trustworthy,
making the simple wise.
The orders of יהוה are right,
gladdening the mind;
the commandment of יהוה is pure,
and clearly visible.
The awe of יהוה is untarnished,
shining forever;
the laws of יהוה are true –
be just together with them.

They are more precious than the finest gold,
sweeter than syrup, or honeycomb's nectar.
So too Your servant is careful with them,
to guard them, though there are many.
Who will discern errors?
Cleanse me of hidden faults.
Indeed, from purposeful acts of darkness,
don't allow them to rule over me,
Your servant,
and cleanse me from any grave misdeed.

May the words of my mouth,
and the thoughts of my mind,
be acceptable before You, יהוה,
my rock and my Redeemer.

Torat Adonai temimah
meshiyat nafesh;
'édut Adonai ne-emanah
maḥkimat peti.
Pikkudé Adonai yesharim
mesammeḥé–lév;
mitsvat Adonai bara
me-irat 'énayim.
Yir-at Adonai tehorah
'omedet la'ad;
mishpeté–Adonai emet;
tsadeku yaḥdav.

Haneḥemadim mizahav umipaz ray; umtukim mideyash venofet tsufim. Gam–'avdekha niz-har bahem; beshomram 'ékev ray. Shegi-ot mi–yayin; ministarot nakkéni. Gam mizédim ḥasokh 'avdekha, al–yimshelu–yi az étam; venikkéti mipesha' ray.

Yihyu leratson imré-fi vehegyon libbi lefanekha; Adonai tsuri vego-ali.

תּ֤וֹרַ֥ת יְיָ֣ תְּ֭מִימָה מְשִׁ֣יבַת נָ֑פֶשׁ

עֵד֥וּת יְיָ֥ נֶ֝אֱמָנָ֗ה מַחְכִּ֥ימַת פֶּֽתִי׃

פִּקּ֘וּדֵ֤י יְיָ֣ יְ֭שָׁרִים מְשַׂמְּחֵי־לֵ֑ב

מִצְוַ֥ת יְיָ֥ בָּ֝רָ֗ה מְאִירַ֥ת עֵינָֽיִם׃

יִרְאַ֤ת יְיָ֨ ׀ טְהוֹרָה֮ עוֹמֶ֪דֶת לָ֫עַ֥ד

מִשְׁפְּטֵי־יְיָ֥ אֱמֶ֑ת צָֽדְק֥וּ יַחְדָּֽו׃

הַֽנֶּחֱמָדִ֗ים מִ֭זָּהָב וּמִפַּ֣ז רָ֑ב

וּמְתוּקִ֥ים מִ֝דְּבַ֗שׁ וְנֹ֣פֶת צוּפִֽים׃

גַּֽם־עַ֭בְדְּךָ נִזְהָ֣ר בָּהֶ֑ם

בְּ֝שָׁמְרָ֗ם עֵ֣קֶב רָֽב׃

שְׁגִיא֥וֹת מִֽי־יָבִ֑ין מִֽנִּסְתָּר֥וֹת נַקֵּֽנִי׃

גַּ֤ם מִזֵּדִ֨ים ׀ חֲשֹׂ֬ךְ עַבְדֶּ֗ךָ

אַֽל־יִמְשְׁלוּ־בִ֣י אָ֣ז אֵיתָ֑ם

וְ֝נִקֵּ֗יתִי מִפֶּ֥שַׁע רָֽב׃

יִהְי֤וּ לְרָצ֨וֹן ׀ אִמְרֵי־פִ֡י

וְהֶגְי֣וֹן לִבִּ֣י לְפָנֶ֑יךָ

יְ֝הוָ֗ה צוּרִ֥י וְגֹאֲלִֽי׃

Zemiroṭ

...sweeter than syrup or honeycomb's nectar. This description of the Divine law is striking for a few reasons. One is that it gives us a subtle hint that we almost always understand honey (דבש) wrong.

Here, where both devash (as 'syrup') and nofet tsufim (honey) are both listed, it is made clear that the far more frequent word, devash, actually isn't bee honey at all.

Contrasted with the 'honeycomb's nectar', devash is obviously something else – most likely the syrup made from dates (known today by the Arabic word Silan). This should give us pause about such common phrases as 'land of milk and honey' (ארץ חלב ודבש) which perhaps is better-rendered as 'land of milk and silan.'

Blessed is the One...

...who spoke and the world was,
blessed is THEY,
...who speaks and does,
...who decrees and fulfills,
...who makes Creation.

...who is merciful upon the Earth,
...who is merciful
upon the creatures,
...who repays
good to the awestruck.
...who carries away darkness
and brings forth light.

...who is the Living *Él*,
now and forever,
...who holds no injustice nor forgetfulness, and who shows no disrespect and takes no bribe. THEY is righteous in all of THEIR ways, and pious in all THEIR deeds.
...who redeems and rescues.

Barukh *she-amar*
vehayah ha'olam, (barukh hu,)
barukh omér ve'oseh,
barukh gozér umḳayyém,
barukh 'oseh veréshiṭ.

Barukh meraḥém
'al ha–arets,
barukh meraḥém
'al haberiyoṭ,
barukh meshallém
sakhar toṿ liré-av.
(Barukh ma'aṿir afélah
umévi orah.)

Barukh Él Ḥai
la'aḍ veḳayyam lanetsaḥ,
(barukh she-én lefanav 'avlah velo
shikh-ḥah velo masso
fanim velo mikaḥ–shoḥaḍ.
Tsaddik hu bekhol–derakhav
veḥasiḍ bekhol–ma'asav.)
Barukh poḍeh umatssil.

בָּרוּךְ

שֶׁאָמַר וְהָיָה הָעוֹלָם,
(בָּרוּךְ הוּא)
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בָּרוּךְ עֹשֶׂה בְרֵאשִׁית.

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בָּרוּךְ מְשַׁלֵּם שָׂכָר
טוֹב לִירֵאָיו.
(בָּרוּךְ מַעֲבִיר אֲפֵלָה
וּמֵבִיא אוֹרָה)

בָּרוּךְ אֵל חַי
לָעַד וְקַיָּם לָנֶצַח,
(בָּרוּךְ שֶׁאֵין לְפָנָיו עַוְלָה
וְלֹא שִׁכְחָה וְלֹא מַשּׂוֹא
פָנִים וְלֹא מִקַּח־שֹׁחַד.
צַדִּיק הוּא בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו)
בָּרוּךְ פּוֹדֶה וּמַצִּיל

STAND

Barukh she-Amar

the One. יהוה *is here termed, 'The One who Spoke and the World Was.' This concept, that creation itself is effected through language, is hugely influential in later Jewish thought. The two versions of Barukh She-Amar, which elaborate on that idea, are both incorporated here. One version, shown here with gold words, is maintained in Mizraḥi and North African communities, and the other, shown here in green, is maintained in Italian and Spanish/Portuguese rites. Notably, in the latter version there are thirteen repetitions of the word Barukh (blessed) which introduce the discrete sections.*

carries away darkness. This phrase implies that יהוה *transfers away the darkness, replacing it with light. This speaks both of the day replacing the night, as well as a metaphorical sense of 'spiritual' darkness which is replaced by light.*

/ In Ḥol Hamo'ed, add:

Blessed is the One who gave,
to THEIR people, Yisraél:

On Pesaḥ
this day of the festival of *matsot*,
On Sukkot
this day of the festival of Sukkot,
and this day of holy convocation.

Blessed is THEY and blessed is THEIR name and blessed is THEIR memory forevermore.

Blessed are You, יהוה

our *Elohim* sovereign of the universe – the great and holy sovereign, the Él, merciful parent, the One who is praised by the mouth of THEIR people. Exalted and adorned with all the words of THEIR pious servants, and in the songs of THEIR servant Daviḍ. May יהוה our *Elohim* be praised through exultation and song! May we thank, glorify, exalt, adorn, raise and crown, and hallow and revere You! May we recall Your name, our sovereign, *Elohim* the singular Life of the Worlds. Exalted and adorned sovereign, should THEIR name be forever and ever, THEIR great name.

**Blessed are You, יהוה,
Sovereign who is praised
with exaltations!**

*(Barukh shenatan le'amo Yisraél
et–yom...
...Ḥag hamatssot hazeh,
...Ḥag haSukkot hazeh,
ve-et–yom mikra kodesh hazeh.)*

*Barukh (hu uvarukh) shemo
(uvarukh zikhro le'olmé 'aḍ.)*

Barukh Attah Aḍonai
*Elohénu melekh ha'olam,
(hamelekh hagaḍol vehakaḍosh)/(ha-Él)
av haraḥaman, (ha)mehullal befi
'ammo. Meshubbaḥ umfo-ar bilshon
(kol–)ḥasiḍav va'avaḍav, uvshiré
Daviḍ 'avdekha. Nehallelakh Aḍonai
Elohénu bishvaḥot uvizmiroṭ,
(nehoḍakh) negaddelakh
neshabeḥakh nefa-arakh
(neromemakh) venamlikhakh
(venakdishakh vena'aritsakh),
venazkir shimkha malkénu
Elohénu Yahhiḍ (ḥai)/(ḥé) ha'olamim.
(Melekh) Meshubbaḥ umfo-ar
shemo 'aḍé 'aḍ (shemo hagadol).*

***Barukh Attah Aḍonai,
melekh mehullal batishbaḥoṭ.***

Barukh she-Amar

On Yom Tov – It is a custom of Western Sefaradi liturgies to include a line ‘personalising’ Barukh she-Amar depending on the occasion.

Life... This expression is of eminent importance for our understanding of יהוה*. HaRambam makes a point of ensuring that we read the vowel under the ḥet here as a pataḥ in order to emphasize that* יהוה *is the Life of the Worlds rather than that which lives in the Worlds, which continues to be the Eastern Sefaradi custom. If it were to be read as ‘lives’, as it is in Western Sefaradi communities, he is concerned that we might be referring to* יהוה *and to Their ‘life,’ as two distinct things. By using the vocalisation that HaRambam suggests, we emphasize that* יהוה *does not live in the world, but is the Life which animates the world(s).*

STAND

/ In Ḥol Hamo‘ed, add:

ברוּךְ שֶׁנָּתַן לְעַמּוֹ יִשְׂרָאֵל

אֶת־יוֹם

On Pesaḥ חַג הַמַּצּוֹת הַזֶּה,

On Sukkot חַג הַסֻּכּוֹת הַזֶּה,

וְאֶת־יוֹם מִקְרָא קֹדֶשׁ הַזֶּה

בָּרוּךְ (הוּא וּבָרוּךְ) שְׁמוֹ
(וּבָרוּךְ זִכְרוֹ לְעוֹלְמֵי עַד).

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
(הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ)/(הָאֵל)
אָב הָרַחֲמָן, (הַ)מְהֻלָּל בְּפִי עַמּוֹ.
מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן (כָּל־)חֲסִידָיו
וַעֲבָדָיו, וּבְשִׁירֵי דָוִד עַבְדֶּךָ.
נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ
בִּשְׁבָחוֹת וּבִזְמִירוֹת,
(נְהוֹדְךָ) נְגַדֶּלְךָ נְשַׁבֵּחֲךָ נְפָאֶרְךָ
(נְרוֹמִמְךָ) וְנַמְלִיכְךָ (וְנַקְדִּישְׁךָ
וְנַעֲרִיצְךָ), וְנַזְכִּיר שִׁמְךָ מַלְכֵּנוּ,
אֱלֹהֵינוּ יָחִיד (חַי)/(חֵי) הָעוֹלָמִים.
(מֶלֶךְ) מְשֻׁבָּח וּמְפֹאָר שְׁמוֹ עֲדֵי־עַד
(שְׁמוֹ הַגָּדוֹל).

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

A Song of Thanks:

Shout out for יהוה, all the Earth!

Serve יהוה joyously,
come before THEM with glee!
Know that יהוה, THEY is *Elohim.*
THEY made us and to THEM we,
are THEIR people,
the flock that THEY tends to.
Come to THEIR gates with gratitude,
and come to THEIR court with praise!
Acknowledge THEM
and bless THEIR name!
For יהוה is good, THEIR love is eternal,
THEIR trust continues,
from one generation to another.

יהוה's Glory is Eternal

יהוה rejoices in THEIR deeds.

May יהוה's name be blessed
from now until forever.

In the Sun coming from the East,
יהוה's name is praised.

יהוה is above all nations,
THEIR glory over the Heavens.

יהוה's name is eternal,
THEIR memory intergenerational.

Mizmor letoḍah;

Hari'u lAdonai, kol–ha'arets.
'Ivdu et–Adonai besimḥah;
bo-u lefanav, birnanah.
De'u, ki–Adonai, hu Elohim;
hu 'asanu, velo anaḥnu;
'ammo, vetson mar-'iṭo.
Bo-u she'arav, beṭoḍah,
ḥatsérotav bit-hillah,
hodu–lo, barekhu shemo.
Ki tov–Adonai le'olam ḥasdo,
ve'ad–dor vador, emunato.

Yehi Khevod
Aḍonai le'Olam,

yismaḥ Aḍonai bema'asav.
Yehi shém Aḍonai meyorakh,
mé'attah ve'aḍ 'olam.
Mimizraḥ–shémesh 'aḍ
meyo-o, mehullal shém Aḍonai.
Ram 'al–kol–goyim Aḍonai,
'al hashamayim keyoḍo.
Aḍonai shimkha le'olam,
Aḍonai zikhrekha leḍor–vaḍor.

Mizmor Leṭoḍah

Mizmor Leṭoḍah (A Song of Thanks) is Psalm 100. According to the rabbinic tradition, this psalm was written by Mosheh Rabbénu and was part of the Bét hamMikdash (Temple) liturgy on four specific occasions in which worshippers would offer their thanks: on being released from jail, on being healed from sickness, or on returning from a trip across the ocean or the desert.

Yehi Khevoḍ

This passage (including the following page) is one long anthology of different biblical verses. The author has skillfully tied them together so that they create a thematic and poetic unit, expressing praise of יהוה *as emanating both from the human realm and from the natural world as well. The full list of sources is on the following page:*

ק

מִזְמוֹר לְתוֹדָה

הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ:
עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה
בֹּאוּ לְפָנָיו בִּרְנָנָה:
דְּעוּ כִּי יְהוָה הוּא אֱלֹהִים
הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ
עַמּוֹ וְצֹאן מַרְעִיתוֹ:
בֹּאוּ שְׁעָרָיו ׀ בְּתוֹדָה
חֲצֵרֹתָיו בִּתְהִלָּה
הוֹדוּ־לוֹ בָּרְכוּ שְׁמוֹ:
כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ
וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ:

יְהִי כְבוֹד יְיָ לְעוֹלָם

יִשְׂמַח יְיָ בְּמַעֲשָׂיו:
יְהִי שֵׁם יְיָ מְבֹרָךְ
מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְיָ:
רָם עַל־כָּל־גּוֹיִם ׀ יְיָ
עַל הַשָּׁמַיִם כְּבוֹדוֹ:
יְיָ שִׁמְךָ לְעוֹלָם
יְיָ זִכְרְךָ לְדֹר־וָדֹר:

יהוה prepares Their throne in the Heavens, and Their kingdom governs over all.

The Heavens rejoice, the Earth delights and the nations say: יהוה reigns.

יהוה reigns, יהוה reigned,
יהוה will reign forever and ever.

יהוה has reigned forever, perishing them from Their land.

יהוה annuls the nations' counsel, averting their plotting.

Many are the thoughts
in the heart of humanity,
and yet יהוה's counsel rises up.

יהוה's counsel stands forever, Their heart's thoughts intergenerational.

For They speak and it happens,
They command and it exists.

For יהוה chose Tsiyyon,
craving it as Their dwelling.

For They chose Ya'aḳoṿ as Their own,
Yisraél as Their symbol.

For יהוה will not abandon Their people,
nor forsake Their inheritance.

They is compassionate, forgiving of mistakes, does not slaughter, extends Their patience and does not anger.

יהוה saves, the Sovereign answers the day we call.

Aḍonai bashamayim hékhin kis-o,
umalkhuṭo bakol mashalah.
Yismeḥu hashamayim veṭagél
ha'arets, veyomeru ṿagoyim:
Aḍonai malakh.

Aḍonai melekh, Aḍonai malakh,
Aḍonai yimlokh le'olam va'eḍ.

Aḍonai melekh 'olam va'eḍ,
aṿeḍu go-yim mé-artso.
Aḍonai héfir 'atsaṭ goyim,
héni maḥsheṿoṭ 'ammim.
Rabboṭ maḥashaṿoṭ beleṿ–ish,
va'atsaṭ Aḍonai hi ṭaḳum.
'Atsaṭ Aḍonai le'olam ta'amoḍ,
maḥsheṿoṭ libbo leḍor vaḍor.
Ki hu amar vayehi,
hu tsivvah vaya'amoḍ.
Ki–vaḥar Aḍonai betsSiyyon,
ivvahh lemoshaṿ lo.
Ki–Ya'aḳoṿ baḥar–lo Yahh,
Yisraél lisgullaṭo.
Ki lo yittosh Aḍonai 'ammo,
venaḥalaṭo lo ya'azoṿ.
Vehu raḥum yekhappér 'avon velo
yash-ḥiṭ, vehirbah lehashiṿ appo,
velo–ya'ir kol–ḥamaṭo.
Aḍonai hoshi'ah,
hamelekh ya'anénu ṿeyom kor-énu.

Yehi Khevoḍ

Tehillim 104:31
Tehillim 113:2-4
Tehillim 135:13
Tehillim 103:19
I Divré haYamim 16:31
Tehillim 10:16, 93:1, Shemoṭ 15:18
Tehillim 10:16
Tehillim 33:10
Mishlé 19:21
Tehillim 33:11
Tehillim 33:9
Tehillim 132:13
Tehillim 135:4
Tehillim 94:14
Tehillim 78:38
Tehillim 20:10

יהוה reigns. This tripartite statement is meant to demonstrate that not only does the Divine exist in past, present, and future simultaneously, but THEY also rule in all three as well. Perhaps to counter deism, the message remains that THEY is actively engaged across all times.

יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ
וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה:
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ
וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ:
יְיָ מֶלֶךְ יְיָ מָלָךְ
יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ מֶלֶךְ עוֹלָם וָעֶד
אָבְדוּ גוֹיִם מֵאַרְצוֹ:
יְיָ הֵפִיר עֲצַת גּוֹיִם
הֵנִיא מַחְשְׁבוֹת עַמִּים:
רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ
וַעֲצַת יְיָ הִיא תָקוּם:
עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד
מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר:
כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד:
כִּי־בָחַר יְיָ בְּצִיּוֹן אִוָּהּ לְמוֹשָׁב לוֹ:
כִּי־יַעֲקֹב בָּחַר־לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ:
כִּי | לֹא־יִטֹּשׁ יְיָ עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב:
וְהוּא רַחוּם | יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית
וְהִרְבָּה לְהָשִׁיב אַפּוֹ
וְלֹא־יָעִיר כָּל־חֲמָתוֹ:
יְיָ הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

Happy!

are those who dwell in Your house,
on and on, praising You, *selah.*
Happy is a nation like this, Happy
is the nation whose *Elohim* is יהוה.

Daviḍ's praise:

1 I will elevate my *Elohim*, the Sovereign, let me bless Your name forever.

2 Every day I will bless You, and praise Your name for all time.

3 Great is יהוה and ever extolled, Their greatness is unfathomable.

4 Every generation glorifies Your deeds, telling of Your might.

5 Your majesty is beautiful honour, so let me speak of Your wondrous words.

6 Your intense awe they shall say, I will relate your significance.

7 They will express the memory of all your goodness, and sing of your righteousness.

8 Gracious and merciful, יהוה, Patient, loving greatly.

9 To all, יהוה is good, Their mercy is upon all They has made.

10 All Your works will thank יהוה, those who love you will bless You.

Ashré

yoshṿé ṿéṯekha, ʻoḍ yehalelukha,
selah. Ashré haʻam shekakha lo,
ashré haʻam she-Aḍonai elohav.

Tehillah leḌaviḍ:

Aromimkha Elohai hamelekh,
va-aṿarekhah shimkha
leʻolam vaʻeḍ.

Bekhol yom aṿarekheka,
va-ahalelah shimkha
leʻolam vaʻeḍ.

Gaḍol Aḍonai umhullal me-oḍ,
veligḍullaṭo én héker.

Dor leḍor yeshabbaḥ maʻasekha,
ugṿuroṯekha yaggiḍu.

Haḍar keṿoḍ hoḍekha,
veḍiṿré nifle-oṯekha asiḥah.

Veʻezuz nore-oṯekha yoméru,
ugḍullaṭekha asapperennah.

Zekher raṿ–tuṿekha yabiʻu,
vetsiḍkaṭekha yerannénu.

Ḥannun veraḥum Aḍonai,
erekh appayim ugḍol–ḥaseḍ.

Toṿ–Aḍonai lakol,
veraḥamav ʻal–kol–maʻasav.

Yoḍukha Aḍonai kol–maʻasekha,
vaḥasiḍekha yeṿarekhukhah.

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

אַשְׁרֵי

יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה:

11 Let us speak of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.

20 THEY does the will of the awestruck, THEY hears their cries and saves them.

21 All those who love THEM, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,

"And we will bless *Yahh*,
from now until forever,

Praise *Yahh*."

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḍia' liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–ʿolamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezoḳéf
lekhol–hakefufim.

ʿÉné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ–okhlam beʿitto.

Poṭéaḥ–eṭ yaḍekha, umasbia'
lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–maʿasav.

Ḳaroṿ Aḍonai lekhol–ḳor-av
lekhol asher yiḳra-uhu ve-emeṭ.

Retson–yeré-av yaʿaseh, ve-eṭ–
shavʿaṭam yishma' veyoshiʿém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–hareshaʿim yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳoḍsho
leʿolam vaʿeḍ.

"Va-anaḥnu neṿarékh Yahh
méʿattah veʿaḍ ʿolam:

haleluYahh!"

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ | לִבְנֵי הָאָדָם גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:

וַאֲנַחְנוּ | נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmuḍ (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נָפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "Their faithfulness (נֶאֱמָנְתוֹ) is in all Their words, and Their love in all Their deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

Praise *Yahh*!

My soul shall praise יהוה.
With my lives I will praise יהוה,
While I live, I shall sing to my *Elohim*.
Do not trust in powerful people,
in human beings who cannot save.
Their spirit flees, returning to Earth,
destroying their thoughts that day.
Happy is one whose help is the *Él* of
Ya'aḳoṿ, who depends on his *Elohim*.

THEY makes Heaven and Earth –
the sea and all within it,
THEY guards truth forever.
THEY executes justice
for the oppressed,
THEY gives bread to the hungry,
יהוה liberates the bound.
יהוה illumines the un-seeing,
יהוה supports the broken,
יהוה loves the righteous.
יהוה protects the stranger,
the orphan and the widow THEY
console, and the path of the
wicked THEY distort.

יהוה shall rule forever, *Elohim* of
Tsiyyon for every generation,

Praise *Yahh*!

HaleluYahh

haleli nafshi eṭ–Aḍonai.
Ahalelah Aḍonai beḥayyai,
azammerah lélohai be'oḍi.
Al–tiṿteḥu binḍiṿim, beṿen–
aḍam she-én lo ṭeshu'ah.
Tétsé ruḥo, yashuṿ le-aḍmaṭo,
bayom hahu aṿeḍu 'eshtonoṭav.
Ashré she-Él Ya'aḳoṿ be'ezro
siṿro 'al–Aḍonai elohav.

'Oseh shamayim va'arets, eṭ–
hayam ve-eṭ–kol–asher bam,
hashomér emeṭ le'olam.
'Oseh mishpat la'ashuḳim,
noṭén leḥem lare'éṿim,
Aḍonai mattir asurim.
Aḍonai poḳéaḥ 'ivrim,
Aḍonai zoḳéf kefufim,
Aḍonai ohéṿ tsaddiḳim.
Aḍonai shomér eṭ–gérim,
yaṭom ve'almanah ye'oḍéḍ,
veḍerekh resha'im ye'avvéṭ.

Yimlokh Aḍonai le'olam,
elohayikh Tsiyyon
leḍor vaḍor,
haleluYahh!

קמו

הַֽלְלוּיָהּ

הַֽלְלִ֥י נַ֝פְשִׁ֗י אֶת־יְיָ:
אֲהַלְלָ֣ה יְיָ֣ בְּחַיָּ֑י
אֲזַמְּרָ֖ה לֵֽאלֹהַ֣י בְּעוֹדִֽי:
אַל־תִּבְטְח֥וּ בִנְדִיבִ֑ים
בְּבֶן־אָדָ֓ם ׀ שֶׁ֤אֵֽין ל֬וֹ תְשׁוּעָֽה:
תֵּצֵ֣א ר֭וּחוֹ יָשֻׁ֣ב לְאַדְמָת֑וֹ
בַּיּ֥וֹם הַ֝ה֗וּא אָבְד֥וּ עֶשְׁתֹּנֹתָֽיו:
אַשְׁרֵ֗י שֶׁ֤אֵ֣ל יַעֲקֹ֣ב בְּעֶזְר֑וֹ
שִׂ֝בְר֗וֹ עַל־יְיָ֥ אֱלֹהָֽיו:

עֹשֶׂ֤ה ׀ שָׁ֘מַ֤יִם וָאָ֗רֶץ
אֶת־הַיָּ֥ם וְאֶת־כָּל־אֲשֶׁר־בָּ֑ם
הַשֹּׁמֵ֖ר אֱמֶ֣ת לְעוֹלָֽם:
עֹשֶׂ֤ה מִשְׁפָּ֨ט ׀ לָעֲשׁוּקִ֗ים
נֹתֵ֣ן לֶ֭חֶם לָרְעֵבִ֑ים
יְ֝יָ֗ מַתִּ֥יר אֲסוּרִֽים:
יְיָ֤ ׀ פֹּ֘קֵ֤חַ עִוְרִ֗ים
יְיָ֭ זֹקֵ֣ף כְּפוּפִ֑ים
יְ֝יָ֗ אֹהֵ֥ב צַדִּיקִֽים:
יְיָ֤ ׀ שֹׁ֘מֵ֤ר אֶת־גֵּרִ֗ים
יָת֣וֹם וְאַלְמָנָ֣ה יְעוֹדֵ֑ד
וְדֶ֖רֶךְ רְשָׁעִ֣ים יְעַוֵּֽת:

יִמְלֹ֤ךְ יְיָ֨ ׀ לְעוֹלָ֗ם אֱלֹהַ֣יִךְ צִ֭יּוֹן לְדֹ֣ר וָדֹ֑ר
הַֽלְלוּיָֽהּ:

Psalm 146

The first of the five Psalms that follow Psalm 145 (Ashré), Psalm 146 lays out the contrasting themes of human and divine power.

Do not trust in powerful people, in human beings who cannot save. *We are reminded that it is not the wealthy, nor the powerful, who hold the ability to save – it is only* יהוה.

The list that follows serves to illuminate the way in which יהוה*'s power is manifest. Contrasted to the false authority of mortals,* יהוה *is with the oppressed, the hungry, the bound, and the broken.*

This sentiment is similarly echoed by the Sages, who write: "Love labour, hate authority, and avoid relationship with the government." (Avot, 1:10) and by our liturgy which continually reminds us that: "There is no Sovereign except You."

Praise *Yahh*!

It is good to sing to our *Elohim*,
our pleasant praise is pleasing.
Yerushalayim is built by יהוה,
They will gather Yisraél*'s* dispersed.
They heals the broken-hearted,
and binds up their wounds.
They is the One who counts the stars,
and to each of them gives a name.
Our Liege is great and very powerful,
Their understanding is infinite.
יהוה reassures the humble, They
brings the wicked down to Earth.

Reply to יהוה with gratitude,
sing to our *Elohim* with a fiddle.
They covers the skies with clouds,
and prepares rain for the Earth,
making mountains erupt in grass.
They gives food to animals,
and to young ravens as they cry.
They doesn't delight in horses' power
nor in the strength of a man's legs.

HaleluYahh

ki toṿ–zammerah Elohénu,
ki na‘im navah ṭehillah.
Bonéh Yerushalayim Aḍonai,
niḍḥé Yisraél yekhannés.
Harofé lishburé léṿ,
umḥabbésh le‘atsseṿoṭam.
Moneh mispar lakokhaṿim,
lekhullam shemoṭ yikra.
Gaḍol Aḍonénu veraṿ koaḥ,
liṭṿunaṭo én mispar.
Me‘oḍéḍ ‘anavim Aḍonai,
mashpil resha‘im ‘aḍé–arets.

‘Enu lAḍonai beṭoḍah,
zammeru lÉlohénu bekhinnor.
Hamekhasseh
shamayim be‘aṿim,
Hamékhin la-arets matar,
hamatsmiaḥ harim ḥatsir.
Noṭén liṿhémah laḥmahh,
liṿné ‘oréṿ asher yiḳra-u.
Lo ṿigṿuraṭ hasus yeḥpats,
lo ṿeshoḳé ha-ish yirtseh.

הַֽלְלוּיָהּ ׀

כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ
כִּי־נָעִים נָאוָה תְהִלָּה:
בּוֹנֵה יְרוּשָׁלַיִם יְיָ
נִדְחֵי יִשְׂרָאֵל יְכַנֵּס:
הָרוֹפֵא לִשְׁבוּרֵי לֵב
וּמְחַבֵּשׁ לְעַצְּבוֹתָם:
מוֹנֶה מִסְפָּר לַכּוֹכָבִים
לְכֻלָּם שֵׁמוֹת יִקְרָא:
גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
לִתְבוּנָתוֹ אֵין מִסְפָּר:
מְעוֹדֵד עֲנָוִים יְיָ
מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ:

עֱנוּ לַייָ בְּתוֹדָה
זַמְּרוּ לֵאלֹהֵינוּ בְכִנּוֹר:
הַמְכַסֶּה שָׁמַיִם ׀ בְּעָבִים
הַמֵּכִין לָאָרֶץ מָטָר
הַמַּצְמִיחַ הָרִים חָצִיר:
נוֹתֵן לִבְהֵמָה לַחְמָהּ
לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ.
לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ
לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

Psalm 147

Psalm 147 takes a decidedly more naturalistic approach to praising the Divine. Beginning with the personal: THEY heal the broken hearted and binds up their wounds, the tone then moves to discussing the forces of nature.

...and to each of them gives a name. This verse was elemental in those Jewish traditions which upheld astrological predictions and speculation. The idea that each star (often seen as interchangable with 'planet') was specifically named by the Divine leads to an acceptance that the planets (identified as seven) each govern a day of the week (a concept common to non-Jewish astrology as well). In one Rosh haShanah derashah, Ramban comments that these seven bodies "rule" over the days of the week, and provides a siman, or mnemonic, to remember them: כנצ"ש חל"ם

In those who have awe יהוה delights,
in those who wait for THEIR mercy.

Glorify יהוה, O' Yerushalayim,
Praise Your *Elohim*, Tsiyyon!
For THEY has made strong
the bars of your gates,
THEY has blessed your
children within you.
THEY has placed peace
at your borders,
THEY has satiated you with
a plentiful harvest.

THEY sends THEIR command to Earth,
THEIR words run extremely fast.
THEY sends snow down like wool,
THEY scatters the frost like ash.
THEY casts down ice, like crumbs.
Who can stand before such cold?
Yet, THEY sends THEIR word down
to melt them, and a the wind to
blow, allowing water to flow.

THEY declares THEIR word to
Ya‘aḳoṿ, THEIR statutes and laws to
Yisraél. THEY haven't done this with
any nation, others don't even know
THEIR ordinances.

Praise *Yahh*!

Rotseh Aḍonai eṭ–yeré-av,
eṭ–hameyaḥalim leḥasdo.

Shabbeḥi Yerushalayim
eṭ–Aḍonai,
haleli élohayikh Tsiyyon.
Ki–ḥizzaḳ beriḥé she‘a-rayikh,
bérakh banayikh beḳirbékh.
Hasam–geṿulékh shalom,
ḥéleṿ ḥittim yasbi‘ékh.

Hasholéaḥ imraṭo arets,
‘aḍ–mehérah yaruts deṿaro.
Hanoṭén sheleg katssamer,
kefor ka-éfer yefazzér.
Mashlikh ḳarḥo khefittim,
lifné ḳaraṭo mi ya‘amoḍ.
Yishlaḥ deṿaro veyamsém,
yashshéṿ ruḥo
yizzelu-mayim.

Maggiḍ devarav leYa‘aḳoṿ,
ḥuḳḳav umishpatav leYisraél.
Lo ‘asah khén lekhol–goi,
umishpatim bal–yeḍa‘um,

haleluYahh!

Psalm 147

They sends snow down like wool,
and scatters the frost like ash.

Presumably, the author of this Psalm (whether Daviḍ or otherwise) had relatively limited first hand experience with extreme cold. Within Erets Yisraél, few places routinely see snow, much less 'ice like crumbs.' In many ways that makes it all the more terrifying. The cold is the ultimate symbol of naturalistic divine power.

Yet the corrollary to the fear-inducing frost is the concomitant warming and melting of the ice, which emerges from the peaks beyond the Land of Yisraél (Mount Ḥermon) to become freshwater streams whose water is critical to the agricultural life of the Galil and the Golan. Thus it is the dual powers which are so essential: both to cause the frost and to defrost it.

רוֹצֶה יְיָ אֶת־יְרֵאָיו
אֶת־הַמְיַחֲלִים לְחַסְדּוֹ׃

שַׁבְּחִי יְרוּשָׁלִַם אֶת־יְיָ
הַלְלִי אֱלֹהַיִךְ צִיּוֹן׃
כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ
בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ׃
הַשָּׂם־גְּבוּלֵךְ שָׁלוֹם
חֵלֶב חִטִּים יַשְׂבִּיעֵךְ׃

הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ
עַד־מְהֵרָה יָרוּץ דְּבָרוֹ׃
הַנֹּתֵן שֶׁלֶג כַּצָּמֶר
כְּפוֹר כָּאֵפֶר יְפַזֵּר׃
מַשְׁלִיךְ קַרְחוֹ כְפִתִּים
לִפְנֵי קָרָתוֹ מִי יַעֲמוֹד׃
יִשְׁלַח דְּבָרוֹ וְיַמְסֵם
יַשֵּׁב רוּחוֹ יִזְּלוּ־מָיִם׃

מַגִּיד דְּבָרָיו לְיַעֲקֹב
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃
לֹא־עָשָׂה כֵן ׀ לְכָל־גּוֹי
וּמִשְׁפָּטִים בַּל־יְדָעוּם

הַלְלוּיָהּ׃

Praise *Yahh*!

Praise יהוה from Heaven,

Praise THEM from high above.

Praise THEM, all the angels,

Praise THEM, all the armies.

Praise THEM, sun and moon,

Praise THEM, all the
twinkling stars!

Praise THEM, heavenly heights,
and the waters above the heavens.

These shall praise יהוה's name, for
THEY commanded and these were
created. THEY stood them eternally,
the statute THEY has given
will never be abrogated.

Praise יהוה from upon the Earth,
all the dragons and all the depths!
Fire and hail, snow and smoke,
stormy winds – all do THEIR word.
The mountains and all the hills,

HaleluYahh

halelu eṭ–Aḍonai min
hashamayim,
haleluhu bameromim.
Haleluhu kol–malakhav,
haleluhu kol–tseṿa-av.
Haleluhu shemesh veyaréaḥ
haleluhu kol–kokhṿé or.
Haleluhu shemé
hashamayim, vehamayim
asher mé'al hashamayim.

Yehalelu eṭ–shém Aḍonai,
ki hu tsivvah veniṿra-u.
Vaya'amiḍém la'aḍ le'olam,
ḥoḳ–naṭan velo ya'aṿor.

Halelu eṭ–Aḍonai min ha-arets,
tanninim vekhol–tehomoṭ.
Ésh uṿaraḍ sheleg veḳitor,
ruaḥ se'arah 'osah ḍeṿaro.
Heharim vekhol–geṿa'oṭ,

קמח

הַלְלוּיָהּ ׀

הַלְלוּ אֶת־יְיָ מִן הַשָּׁמַיִם
הַלְלוּהוּ בַּמְּרוֹמִים:
הַלְלוּהוּ כָל־מַלְאָכָיו
הַלְלוּהוּ כָּל־צְבָאָיו:
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ,
הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר:
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם
וְהַמַּיִם אֲשֶׁר ׀ מֵעַל הַשָּׁמָיִם:

יְהַלְלוּ אֶת־שֵׁם יְיָ
כִּי הוּא צִוָּה וְנִבְרָאוּ:
וַיַּעֲמִידֵם לָעַד לְעוֹלָם
חָק־נָתַן וְלֹא יַעֲבוֹר:

הַלְלוּ אֶת־יְיָ מִן־הָאָרֶץ
תַּנִּינִים וְכָל־תְּהֹמוֹת:
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר
רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ:
הֶהָרִים וְכָל־גְּבָעוֹת

Psalm 148

Praise – the halfway point of the Haleluyah psalms, this dramatic series of imperatives shifts us forward from the introspective Psalm 146, building towards the sweepingly imperative psalm 150.

all do THEIR word. The naturalistic forces first discussed above in Psalm 147 now find an agency, together with humankind, in acting out the Divine command. Every natural being: dragons, the depths, fire, hail, snow, smoke, wind, angels, sun, moon, stars, etc. all work together to fulfill the Divine command. Creation is thus conceived of as a single entity, with all distinctions between living things being subordinate to the primary and essential distinction between Creator and created.

This page is dedicated to the memory of Jeremy Montagu, a"h. It was his favourite psalm – in his words, "it says everything".

fruit trees and all the cedars.

Wild beasts and all cattle,

insects and winged birds.

Earthly kings and all the nations,

princes and human potentates.

Boys and girls,

the elderly along with the young.

These shall praise יהוה's name,

for THEIR name is uniquely sublime,

the splendor of Earth and Heaven.

THEY raised a horn for THEIR people,

a praise for all of the pious, for THEIR

beloved nation the Children of Yisraél,

Praise *Yahh*!

ʿéts peri vekhol–arazim.

Haḥayyah vekhol–behémah,

remes vetsippor kanaf.

Malkhé–erets

vekhol–le-ummim,

sarim vekhol–shofté arets.

Baḥurim vegam beṭuloṭ,

zeḳénim ʿim neʿarim.

Yehalelu eṭ–shém Aḍonai,

ki–nisgaṿ shemo leṿaddo,

hoḍo ʿal–erets veshamayim.

Vayarem keren leʿammo

tehillah lekhol–ḥasiḍav,

liṿné Yisraél ʿam keroṿo,

haleluYahh!

Praise *Yahh*!

Sing to יהוה a new tune,

which adores THEM among the community of the pious.

HaleluYahh

shiru lAḍonai shir ḥaḍash,

tehillaṭo biḳhal ḥasiḍim.

עֵ֣ץ פְּ֝רִ֗י וְכָל־אֲרָזִֽים׃
הַֽחַיָּ֥ה וְכָל־בְּהֵמָ֑ה
רֶ֝֗מֶשׂ וְצִפּ֥וֹר כָּנָֽף׃
מַלְכֵי־אֶ֭רֶץ וְכָל־לְאֻמִּ֑ים
שָׂ֝רִ֗ים וְכָל־שֹׁ֥פְטֵי אָֽרֶץ׃
בַּֽחוּרִ֥ים וְגַם־בְּתוּל֑וֹת
זְ֝קֵנִ֗ים עִם־נְעָרִֽים׃

יְהַלְל֤וּ ׀ אֶת־שֵׁ֬ם יְיָ֗
כִּֽי־נִשְׂגָּ֣ב שְׁמ֣וֹ לְבַדּ֑וֹ
ה֝וֹד֗וֹ עַל־אֶ֥רֶץ וְשָׁמָֽיִם׃
וַיָּ֤רֶם קֶ֨רֶן ׀ לְעַמּ֡וֹ
תְּהִלָּ֤ה לְכָל־חֲסִידָ֗יו
לִבְנֵ֣י יִ֭שְׂרָאֵל עַ֥ם קְרֹב֗וֹ

הַֽלְלוּיָֽהּ׃

Earthly kings and all of the nations, princes and human potentates. Once one accepts that all authority and all real power lies in the Divine realm rather than the human one, there can be no essential difference between humans with authority and humans without. Whereas above we found a reminder that there is no distinction to be made among all creatures, from dragons to insects, here we affirm the same utter equality in the human sphere. Psalm 148 reminds us that there is no real distinction between prince and pauper, men and women, old and young. All are inherently equal as all are made in the image of the Creator.

Psalm 149

Psalm 149 takes a slightly more prescriptive tone, suggesting what actions should be taken to honour the divine amongst the human realm.

קמט

הַֽלְלוּיָ֨הּ ׀

שִׁ֣ירוּ לַ֭יְיָ שִׁ֣יר חָדָ֑שׁ
תְּ֝הִלָּת֗וֹ בִּקְהַ֥ל חֲסִידִֽים׃

Yisraél is happy in their Maker,
Tsiyyon's children rejoice in their Ruler.

They praise THEIR name in dance,

with drums and fiddles

they sing to THEM.

For יהוה desires THEIR people

to adorn the humble with salvation.

The pious rejoice in respect,

they sing even while in bed.

Exaltations of *Él* are in their throats,

and a double-edged sword

in their hands.

In order to exact vengeance upon

the world, to rebuke other nations.

To imprison their kings in chains,

and their nobles in iron hand-cuffs.

To execute the judgment as written:

THEY defer to the pious,

Praise *Yahh*!

Yismaḥ Yisraél beʿosav,
bené–Tsiyyon yagilu
vemalkam.
Yehalelu shemo vemaḥol,
betof vekhinnor
yezammeru–lo.

Ki–rotseh Adonai beʿammo,
yefa-ér ʿanavim bishuʿah.
Yaʾlezu ḥasidim bekhavod,
yerannenu ʿal–mishkevotam.
Romemot Él bigronam
veherev pifiyyot
beyadam.

Laʿasot nekamah bagoyim,
tokhéḥot bal-ummim.
Le-sor malkhéhem bezikkim,
venikhbedéhem
bekhavlé varzel.
Laʿasot bahem mishpat
katuv, hadar hu lekhol–
ḥasidav,

haleluYahh!

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו
בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:
יְהַלְלוּ שְׁמוֹ בְמָחוֹל
בְּתֹף וְכִנּוֹר
יְזַמְּרוּ־לוֹ:

כִּי־רוֹצֶה יְיָ בְּעַמּוֹ
יְפָאֵר עֲנָוִים בִּישׁוּעָה:
יַעְלְזוּ חֲסִידִים בְּכָבוֹד
יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם:
רוֹמְמוֹת אֵל בִּגְרוֹנָם
וְחֶרֶב פִּיפִיּוֹת
בְּיָדָם:

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם
תּוֹכֵחוֹת בַּלְאֻמִּים:
לֶאְסֹר מַלְכֵיהֶם בְּזִקִּים
וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל:
לַעֲשׂוֹת בָּהֶם ׀ מִשְׁפָּט כָּתוּב
הָדָר הוּא לְכָל־חֲסִידָיו

הַלְלוּיָהּ:

...and a double-edged sword in their hands. This verse, together with those that follow ('*imprison their kings in chains and their nobles in iron hand-cuffs.*') have been hugely influential far outside the narrow sphere of Jewish intellectual life.

During the English Civil War (1642-1651) Oliver Cromwell's forces and those sympathetic to him, relied on Psalm 149 to justify the trial and execution of Charles I. As early as 1643, the troops of Lord Brooke were said to have attacked royalist Lichfield while singing this psalm. In Sandwich, the preacher John Durant was accused in 1646 of praying, 'that the King might be brought up in chains to the Parliament.'

The notion that the pious have the right to enact the prescriptions found here is, despite its radicalness, quite a natural conclusion from the ongoing sentiment that the true power lies with Them. The problem, of course, is in identifying the pious.

Praise *Yahh*!

Praised is *Él* in THEIR sanctity,

Praised in heavenly strength.

Praised in might,

Praised in magnitude.

Praised in the shofar’s call,

Praised by harp and lyre.

Praised by drum and dance,

Praised by string and by pipe.

Praised in raucous sound,

Praised in tremulous cry!

Every breath shall praise *Yahh*,
Praise *Yahh*!

Every breath shall praise *Yahh*,
Praise *Yahh*!

HaleluYahh!

Halelu Él beḳoḍsho,
haleluhu birḳia’ ‘uzzo.
Haleluhu bigṿuroṭav,
haleluhu keroṿ guḍlo.
Haleluhu beṭéḳa’ shofar,
haleluhu benéṿel vekhinnor.
Haleluhu beṭof umaḥol,
haleluhu beminnim ve‘ugaṿ.
Haleluhu betsiltselé shama’,
haleluhu betsiltselé ṭeru‘ah.

Kol haneshamah
tehallél Yahh
haleluYahh.

Kol haneshamah
tehallél Yahh
haleluYahh.

קנ

הַלְלוּיָהּ ׀

הַֽלְלוּ־אֵל בְּקָדְשׁוֹ

הַֽלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

הַֽלְלוּהוּ בִגְבוּרֹתָיו

הַֽלְלוּהוּ כְּרֹב גֻּדְלוֹ׃

הַֽלְלוּהוּ בְּתֵקַע שׁוֹפָר

הַֽלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃

הַֽלְלוּהוּ בְתֹף וּמָחוֹל

הַֽלְלוּהוּ בְּמִנִּים וְעֻגָב׃

הַֽלְלוּהוּ בְצִלְצְלֵי־שָׁמַע

הַֽלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה׃

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ

הַ לְ ל וּ יָ הּ׃

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ

הַ לְ ל וּ יָ הּ׃

Psalm 150

Psalm 150, while likely the most well-known of the six psalms found here in Zemiroṭ, actually has a very different message from those that preceed it. Focusing on the power of music, Psalm 150 details all the myriad ways in which the faithful can praise THEM: shofar, harp and lyre, drum, dance, string, and pipe.

Every breath. The last line, which is uncharacteristically repeated twice (it is only written once in the Tana"kh), perhaps contains the best summary of these Psalms: every breath, from every living being, can be a praise to Yahh. The dual meaning of the word neshamah as both 1) breath and 2) soul is a powerful reminder of the ability of those creatures who live (and thus breathe) to praise the Divine through their actions, their words, and their songs.

Blessed is יהוה forever,

amén and *amén.*

Blessed is יהוה from Tsiyyon,

housed in Yerushalayim,

Praise *Yahh.*

Blessed is יהוה *Elohim,*

the *Elohim* of Yisraél,

THEY alone makes wonders.

And blessed is THEIR glorious name forever. May THEIR glory fill all the Earth: *amén* and *amén.*

Daviḍ blessed יהוה in the sight of all the community, and he said:

Blessed are You, יהוה,

Elohim of our ancestor Yisraél,

from forever, until forever.

For you, יהוה, there is:

the greatness,

and the might,

and the beauty,

and the eternity,

and the splendour

Barukh Aḍonai le'olam

amén ve-amén.

Barukh Aḍonai miTsiyyon,

shokhén Yerushalayim,

haleluYahh.

Barukh Aḍonai Elohim,

Elohé Yisraél,

'oséh nifla-oṭ leṿaddo.

Uṿarukh shém keṿoḍo le'olam, veyimmalé kheṿoḍo eṭ–kol–ha'arets:

amén ve-amén.

Vayvarekh Daviḍ eṭ–Aḍonai le'éné kol–haḳahal, vayomer Daviḍ;

Barukh Attah Aḍonai

Elohé Yisraél aṿinu,

mé'olam ve'aḍ–olam.

Lekha Aḍonai

hageḍullah

vehageṿurah

vehatif-ereṭ,

vehanétsaḥ

vehahoḍ;

Vayyarekh David

The Halleluyahs are concluded by a string of ending verses from various psalms, themed around blessing, almost like a psalms ḥatimah. They should be read without break by the same reader as psalm 150, before passing on for Vayyarekh David. This brings to a conclusion the oldest and most important part of Zemirot.

We then find several texts to introduce Shirat haYam (The Song of the Sea.) The first is Vayyarekh David (I Divré haYamim 29:10).

greatness. This list of five attributes is notable because they will come to be common names for five of the ten sefirot in Kabbalah. Together they form the central portion of the sefirotic tree as imagined by the Zohar and thus the critical concepts that connect the divine, spiritual world, to the material, physical one.

בָּרוּךְ יְיָ לְעוֹלָם

אָמֵן ׀ וְאָמֵן:

בָּרוּךְ יְיָ ׀ מִצִּיּוֹן

שֹׁכֵן יְרוּשָׁלָיִם

הַלְלוּיָהּ:

בָּרוּךְ יְיָ אֱלֹהִים,

אֱלֹהֵי יִשְׂרָאֵל,

עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ.

וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם.

וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ:

אָמֵן וְאָמֵן.

STAND

וַיְבָרֶךְ דָּוִיד אֶת־יְיָ

לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד

בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ

מֵעוֹלָם וְעַד־עוֹלָם:

לְךָ יְיָ

הַגְּדֻלָּה

וְהַגְּבוּרָה

וְהַתִּפְאֶרֶת

וְהַנֵּצַח

וְהַהוֹד

for among all of Heaven and Earth you, יהוה, possess sovereignty, to which every head rises. Wealth and honour are before You, and You rule over all, and in Your hand is power and might, and in Your hand You grow and strengthen all. You are our *Elohim* to whom we are thankful – it is to Your beautiful name that we offer praise.

They blessed Your glorious and elevated Name with every blessing and praise. You are יהוה, You alone. You made the sky and the heavens above the sky and the full legion of Earth along with everything upon it. You made the counting of time and everything within it. You enliven everything – and to You the legion of heaven bows down.

You are יהוה, the *Elohim* who chose Avram and brought him out of Ur Kasdim and made his name Avraham. You found his heart to be faithful and You struck a covenant with him to give him the land of the Canaanites, the Hittites, the Emorites, the Perizzites,

ki–khol bashamayim uva-arets, lekha Adonai hamamlakhah vehamitnassé lekhol lerosh. Veha'osher vehakavod milefanekha, ve-Attah moshél bakol; uvyadekha koah ugvurah, uvyadekha legaddél ulhazzék lakol. Ve'attah Elohénu modim anahnu lakh, umhalelim leshém tif-artekha;

Vivarekhu shém kevodekha, umromam 'al–kol–berakhah uthilah. Attah–hu Adonai levadekha, Attah 'asita et–hashamayim shemé hashamayim, vekhol–tseva-am; ha-arets vekhol–asher 'aleha, hayammim vekhol–asher bahem. ***Ve-Attah mehayyeh et–kullam utsva hashamayim lekha mishtahavim.***
Attah–hu Adonai ha-Elohim asher baharta be-avram, vehotséto mé-or kasdim vesamta shemo Avraham; Umatsata et–levavo ne-eman lefanekha, vekharot 'immo haberit. Latét et–erets haKena'ani haHiti ha-Emori vehaPerizzi vehaYvusi vehaGirgashi, latét lezar'o;

Zemiroṭ

...sovereignty, to which every head rises. Once again, the theme of THEIR universal rule and sovereignty is expressed. Establishing the notion that wealth and honour are both in the Divine hand, along with power and might, is essential to the passages which follow below. The uniqueness of the Divine, and its utter separation from any human categories of power is fundamental to the biblical system of belief.

Again and again we are reminded that it is not to human rulers (no matter how wealthy, how honourable, how powerful) to which we should attribute power, but only to the Divine, who rules over all. The frequency with which the root מלך *appears in the Siddur is a testament to the centrality of this concept. We endorse a sort of theological anarchism: én melekh ella attah – there is no Sovereign but You.*

STAND

כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ: וְהָעֹשֶׁר וְהַכָּבוֹד
מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל
וּבְיָדְךָ כֹּחַ וּגְבוּרָה
וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל:
וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ:

וִיבָרְכוּ שֵׁם כְּבֹדֶךָ
וּמְרוֹמַם עַל־כָּל־בְּרָכָה וּתְהִלָּה:
אַתָּה־הוּא יְיָ לְבַדֶּךָ אַתָּה עָשִׂיתָ
אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם
וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר
עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם
וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם
וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

אַתָּה־הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ
בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשַׂמְתָּ
שְּׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן
לְפָנֶיךָ וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־
אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי
וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ

the Yevusites, and the Girgashites – to give to his descendants and to fulfill Your word, for You are just. You saw the affliction of our ancestors in Mitsrayim and You heard their cries at the Reed Sea. You gave signs and wonders to Par'oh and all of his servants and all of his land, for You knew that they would restrain themselves and You could make for Yourself a name, as it is today. You rent the sea in front of them and they passed through the sea on dry land. You threw their pursuers into the depths, like a stone sinking in raging water.

vataḳem et–deṿarekha, ki tsaddiḳ Attah. Vatéreh et–'oni aṿoténu beMitsrayim, ve-et–za'aḳatam shama'ta 'al–yam–suf; Vatittén otot umofetim, beFar'oh uṿkhol–'aṿadav uṿkhol–'am artso. Ki yada'ti ki hézidu 'aléhem, vata'ash–lekha shém kehayom hazeh; Vehayam baḳa'ta lifnéhem, vaya'aṿru ṿetokh–hayam bayabashah. ***Ve-et–rodféhem hishlakhta ṿimtsolot kemo–eṿen, bemayim 'azzim.***

"On that day, יהוה saved Yisraél from the hand of Mitsrayim. And Yisraél saw Mitsrayim die on the sea shore. Yisraél saw the mighty hand with which יהוה acted in Mitsrayim,

"Vayosha' Aḍonai bayom hahu eṭ–Yisraél miyaḍ Mitsrayim, Vayar Yisraél eṭ–Mitsrayim méṭ 'al sefaṭ hayam; Vayar Yisraél eṭ hayaḍ hageḍolah, asher 'asah Aḍonai beMitsrayim,

The nation beheld יהוה, and they believed in THEM, and in Mosheh, THEIR servant."

Vayire-u ha'am eṭ–Aḍonai; vaya-aminu bAḍonai, uṿMosheh 'avḍo:"

Zemiroṭ

Vayvarekh Daviḍ concludes with a reference to the splitting of the sea, leading us into Shemoṭ.

On that day. We move into historical retelling, including here two pesukim (verses) which introduce Shiraṭ haYam. These two verses are (respectively): Shemoṭ 14:30 and Shemoṭ 14:31 which immediately preceed Shemoṭ 15, Shiraṭ haYam.

A cyncial observer might suggest that singing Shiraṭ haYam daily violates the concept that we should not rejoice in our enemies' downfall (Mishlé 24:17), but these two verses, along with the texts that precede them, reinforce the idea that the downfall of Egypt is an expression of our Elohim's universal sovereignty – over life and death for Jews and non-Jews alike.

וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה:
וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם
וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף:
וַתִּתֵּן אֹתֹת וּמֹפְתִים
בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ
כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם
וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה:
וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם
וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה
וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת
כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים:

וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא
אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם
וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם
מֵת עַל־שְׂפַת הַיָּם: וַיַּרְא
יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה
אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם

וַיִּירְאוּ הָעָם אֶת־
יְהוָה וַיַּאֲמִינוּ בַּיהוָה
וּבְמֹשֶׁה עַבְדּוֹ:

Thus sang Mosheh and the Children of Israél this song to יהוה, saying:
Let us sing to יהוה, for They is clearly superior!
    They has thrown both horse and rider into the sea.
My strength and *Yahh*'s song shall be my deliverance;
    This is my *Él* and I long for Them, *Elohim* of my ancestors who I will elevate.
יהוה is the partner of war, יהוה is Their name.
Par'oh's chariots and armies have been cast into the sea,
    his prized lieutenants–drowned among the reeds.
The abyss has swallowed them, they dropped to the depths like a stone.
Your right hand, יהוה is glorious force,
    Your right hand, יהוה has dashed the enemy.
With a tremendous gift You have ruined those who rose against you;
    Your anger has gone and devoured them, like straw.
With a Divine breath You piled up the water,
    forming an aqueous wall of water, freezing the abyss at the heart of the sea.
The enemy said: "I will pursue, overtake, and divide the plunder; satiate my soul,
    I will draw my sword, and eliminate them by my own hand."
Yet You make the wind blow, and covered them with the sea.
    They sank like lead in the raging water.

Az yashir Mosheh *uṿné Yisraél eṭ–hashirah hazoṭ lAḍonai, vayomeru lémor; ashirah lAḍonai ki ga-oh ga-ah, sus verokheṿo ramah ṿayam. ʻOzzi vezimraṭ Yahh, vayhi–li lishuʻah; zeh Éli ve-anvéhu, Elohé aṿi va-aromemenhu. Aḍonai ish milḥamah; Aḍonai shemo. Markeṿoṭ Parʻoh veḥélo yarah ṿayam; umiṿḥar shalishav tubeʻu ṿeyam–suf. Tehomoṭ yekhasyumu; yareḍu ṿimtsoloṭ kemo–aṿen. Yeminekha Aḍonai, nedari bakoaḥ; yeminekha Aḍonai tirʻats o-yéṿ. Uṿroṿ ge-onekha taharos kamekha; teshallaḥ ḥaronekha, yokhelémo kakkash. Uṿruaḥ appekha neʻermu mayim, nitsseṿu khemo–néḍ nozelim; kafe-u ṭehomoṭ beleṿ–yam. Amar o-yéṿ erdof assig aḥalléḳ shalal; timla-émo nafshi, ariḳ ḥarbi, torishémo yaḍi. Nashafta*

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָֹה וַיֹּאמְרוּ

לֵאמֹר   אָשִׁירָה לַיהוָֹה כִּי־גָאֹה גָּאָה   סוּס

וְרֹכְבוֹ רָמָה בַיָּם׃   עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי

לִישׁוּעָה   זֶה אֵלִי וְאַנְוֵהוּ   אֱלֹהֵי

אָבִי וַאֲרֹמְמֶנְהוּ׃   יְהוָֹה אִישׁ מִלְחָמָה   יְהוָֹה

שְׁמוֹ׃   מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם   וּמִבְחַר

שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף׃   תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־

אָבֶן׃   יְמִינְךָ יְהוָֹה נֶאְדָּרִי בַּכֹּחַ   יְמִינְךָ

יְהוָֹה תִּרְעַץ אוֹיֵב׃   וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס

קָמֶיךָ   תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ׃   וּבְרוּחַ

אַפֶּיךָ נֶעֶרְמוּ מַיִם   נִצְּבוּ כְמוֹ־נֵד

נֹזְלִים   קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃   אָמַר

אוֹיֵב אֶרְדֹּף אַשִּׂיג   אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ

נַפְשִׁי   אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃   נָשַׁפְתָּ

Shiraṭ haYam

A key part of Zemiroṭ services. Shiraṭ haYam is a song of victory, and in many ways resembles the tone of Tefillaṭ Ḥannah above. On Shabbaṭ and festivals it is traditionally sung, and a well-known melody for it is also used for Bendigamos and parts of Hallél.

My strength and Yahh's song. Often translated as 'Yahh's strength and song,' the plain meaning is that deliverance comes through the combination of the speaker's strength and Yahh's song. This sensibility is echoed by the rabbinic tradition which frequently affirms: 'One who comes to be purified is assisted by Heaven.' (Talmuḍ Shabbaṭ 104a)

Who is like You, יהוה, among all the *Élim*? Who is like You, exalted in holiness,
who does wonders in awesome glory?

You stretched out your right hand, and the Earth consumed them.
With love you have guided this people, whom you redeemed;
You have guided them with strength to an oasis full of Your holiness.
Other nations have heard, and they are angry; terror has taken hold of Paleshet̩.
Now the generals of Edom are frightened,
and trembling takes hold of the heroes of Mo-aṿ .
The Canaanites have faded with a shudder!
Terror and dread have befallen them, by the might of Your arm they're as stone,
until Your people crosses over, יהוה,
until the nation that you have taken crosses the sea.
You shall bring them in and plant them in the mountain which you have
bequeathed to them, the place that you, יהוה, made to dwell in,
the sanctuary which Your hands have built.
Forever and ever יהוה shall reign!

For Parʻoh's horses, chariots and riders, are in the sea, and יהוה has settled the waters over them – but the Children of Israél found their way on dry land amidst the sea.

veruḥakha kissamo yam; tsalelu kaʻofereṭ, bemayim addi-rim. Mi–khamokha ba-élim Aḍonai, mi kamokha nedar baḳodesh; nora tehillot ʻoséh fele. Naṭiṭa yeminekha, tiṿlaʻémo arets. Naḥiṭa veḥasdekha ʻam–zu ga-alta; néhalta veʻozzekha el–nevéh ḳoḍshekha. Shameʻu ʻammim yirgazun; ḥil aḥaz, yosheṿé Pelasheṭ. Az niṿhalu allufé Eḍom, élé Mo-aṿ, yoḥazémo raʻaḍ; namogu kol yosheṿé Khenaʻan. Tippol ʻaléhem émaṭah vafaḥaḍ, bigdol zeroʻakha yiddemu ka-aṿen; ʻaḍ–yaʻaṿor ʻammekha Aḍonai, ʻaḍ–yaʻaṿor ʻam–zu ḳaniṭa. Teṿi-émo veṭittaʻémo behar naḥalaṭekha, makhon leshiṿtekha paʻalta Aḍonai; miḳeḍash Aḍonai konenu yaḍékha. ***Aḍonai yimlokh leʻolam vaʻed.*** *(Ki va sus Parʻoh berikhbo uṿfarashav bayam, vayashev Adonai ʻaléhem eṭ–mé hayam; uṿné Yisraél halekhu ṿayabbashah beṭokh hayam.)*

בְּרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם
אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יְהֹוָה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה
פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה
קָדְשֶׁךָ: שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
אָחַז יֹשְׁבֵי פְּלָשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־
יַעֲבֹר עַמְּךָ יְהֹוָה עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ: תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהֹוָה מִקְּדָשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ: יְהֹוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד: (כִּי
בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְהֹוָה עֲלֵהֶם
אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם:)

יהוה is the partner of war... This is an unconventional translation, contrasting with 'יהוה is a man of war.' R' Ya'akoy Abuḥatséra suggests in his commentary Abir Ya'akoy that 'ish milḥamah' should be read as 'husband of War,' with 'War' here being the Shekhinah. In the Zohar it is the Shekhinah who wages the battle at the Sea's edge. She fights off legions of demons who are agents of the Egyptians. Thus, R' Abuḥatséra reads our praise of יהוה as a praise of the victory of the militant Divine feminine.

Miryam the Prophet, Aharon's sister, took a tambourine in her hand, and all the women went out after her with drums, dancing. Miryam sang to them: "Sing to יהוה, for They is clearly superior. They has thrown both horse and rider into the sea." Mosheh led Yisraél from the Red Sea and out to the desert of Shur. They walked for three days into the desert, but found no water. When they came to Marah, they were not able to drink the water there, for they were bitter, which is why it was called Marah (bitter). The nation complained about Mosheh, saying, 'What will we drink?!' Mosheh cried unto יהוה and They showed him a branch which he was to cast into the water to sweeten it. There They tested him and there They made for him a law and an ordinance. They said: "If you listen, really listen to the voice of יהוה, your *Elohim*, and do what is right in Their eyes, and pay attention to Their commandments, and keep all Their statutes, then I will not put upon you any of the Egyptian diseases, for I am יהוה who heals you."

For the kingdom is יהוה's; and They rules the nations. And saviours will climb Har Tsiyyon, to govern Har 'Esav; and the kingdom will belong to יהוה. And יהוה will be sovereign over the entire Earth; on that day יהוה will be One, and Their name One.

*Vatiḳḳaḥ **Miryam haNeviah** aḥot Aharon, et–hatof beyaḍahh; vatétsena khol–hanashim aḥareha, betuppim uvimḥolot. Vata'an lahem, Mir-yam, "**Shi-ru lAḍonai ki–ga-oh ga-ah, sus verokhevo, ramah vayam.**" Vayassa' Mosheh eṭ–Yisraél miYam–Suf, vayétse-u el–miḍbar–Shur; vayélekhu sheloshet–yamim, bamiḍbar* velo–matse-u mayim. *Vayavo-u Maraṭah, velo yakhelu lishtoṭ mayim mimarah; ki marim hém, 'al–kén ḳara–shemahh Marah. Vayillonu ha'am 'al–Mosheh lémor, "Mah–nishteh?"; Vayits'aḳ el–Aḍonai vayoréhu Aḍonai 'éts, vayashlékh el–hamayim. Vayimteḳu hamayim, sham sam lo; ḥoḳ umishpat, vesham nissahu. Vayomer "Im–shamo-a' tishma', leḳol Aḍonai Elohekha; vehayashar be'énav ta'aseh veha-azanta lemitsvoṭav, veshamarta kol–ḥuḳḳav.* ***Kal–hamaḥalah asher–samti veMitsrayim, lo–asim 'alekha, ki ani Aḍonai rofe-ekha".***

Ki lAdonai hamelukhah; umoshel bagoyim. Ve'alu moshi'im beHar Tsiyyon lishpot et–Har 'Esav; vehayetah lAdonai hamelukhah. Vehayah Adonai lemelekh 'al–kol–ha-arets; bayom hahu yihyeh Adonai eḥad ushmo eḥad.

Vatikkaḥ Miryam

The addition of this passage recalling Miryam is included by some minhagim on days when Shirat haYam is read from the Torah. By others, particularly among Témanim, it is said always.

...found no water. The association of Miryam (who is not named until this passage) with water is derived by Rashi from the sudden absence of water after her death. However, there is connection even in her name, which means 'bitter sea,' and the passage quoted here about a place called Marah (bitter) where the water was undrinkable. Earlier, too, she follows the flow of the river Nile to watch her baby brother Mosheh.

Ki lAdonai

The final excerpt of the Zemirot: three fragments, one verse each from Psalms, 'Oyadya and Zekharya.

וַתִּקַּ֞ח מִרְיָ֧ם הַנְּבִיאָ֛ה

אֲח֥וֹת אַהֲרֹ֛ן אֶת־הַתֹּ֖ף בְּיָדָ֑הּ וַתֵּצֶ֤אןָ כָֽל־
הַנָּשִׁים֙ אַחֲרֶ֔יהָ בְּתֻפִּ֖ים וּבִמְחֹלֹֽת׃ וַתַּ֥עַן
לָהֶ֖ם מִרְיָ֑ם שִׁ֤ירוּ לַֽיהוָה֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה
ס֥וּס וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם׃ וַיַּסַּ֨ע מֹשֶׁ֤ה
אֶת־יִשְׂרָאֵל֙ מִיַּם־ס֔וּף וַיֵּצְא֖וּ אֶל־
מִדְבַּר־שׁ֑וּר וַיֵּלְכ֧וּ שְׁלֹֽשֶׁת־יָמִ֛ים בַּמִּדְבָּ֖ר
וְלֹא־מָ֥צְאוּ מָֽיִם׃ וַיָּבֹ֣אוּ מָרָ֔תָה וְלֹ֣א יָֽכְל֗וּ
לִשְׁתֹּ֥ת מַ֙יִם֙ מִמָּרָ֔ה כִּ֥י מָרִ֖ים הֵ֑ם עַל־
כֵּ֥ן קָרָֽא־שְׁמָ֖הּ מָרָֽה׃ וַיִּלֹּ֧נוּ הָעָ֛ם עַל־
מֹשֶׁ֥ה לֵּאמֹ֖ר מַה־נִּשְׁתֶּֽה׃ וַיִּצְעַ֣ק אֶל־
יְהוָ֔ה וַיּוֹרֵ֤הוּ יְהוָה֙ עֵ֔ץ וַיַּשְׁלֵךְ֙ אֶל־הַמַּ֔יִם
וַיִּמְתְּק֖וּ הַמָּ֑יִם שָׁ֣ם שָׂ֥ם ל֛וֹ חֹ֥ק וּמִשְׁפָּ֖ט
וְשָׁ֥ם נִסָּֽהוּ׃ וַיֹּאמֶר֩ אִם־שָׁמ֨וֹעַ תִּשְׁמַ֜ע
לְק֣וֹל ׀ יְהוָ֣ה אֱלֹהֶ֗יךָ וְהַיָּשָׁ֤ר בְּעֵינָיו֙
תַּעֲשֶׂ֔ה וְהַֽאֲזַנְתָּ֙ לְמִצְוֺתָ֔יו וְשָׁמַרְתָּ֖ כָּל־
חֻקָּ֑יו כָּֽל־הַמַּחֲלָ֞ה אֲשֶׁר־שַׂ֤מְתִּי בְמִצְרַ֙יִם֙
לֹא־אָשִׂ֣ים עָלֶ֔יךָ כִּ֛י אֲנִ֥י יְהוָ֖ה רֹפְאֶֽךָ׃

כִּ֣י לַֽיְיָ֭ הַמְּלוּכָ֑ה וּ֝מֹשֵׁ֗ל בַּגּוֹיִֽם׃
וְעָל֤וּ מֽוֹשִׁעִים֙ בְּהַ֣ר צִיּ֔וֹן לִשְׁפֹּ֖ט
אֶת־הַ֣ר עֵשָׂ֑ו וְהָיְתָ֥ה לַֽיְיָ֖ הַמְּלוּכָֽה׃
וְהָיָ֧ה יְיָ֛ לְמֶ֖לֶךְ עַל־כָּל־הָאָ֑רֶץ בַּיּ֣וֹם
הַה֗וּא יִהְיֶ֧ה יְיָ֛ אֶחָ֖ד וּשְׁמ֥וֹ אֶחָֽד׃

Shaharit

שחרית

Shaḥariṭ

Shaḥariṭ, (lit. 'Dawn') is in many ways the main event of daily prayer. Despite the fact that, when fixed by Ḥaza"l, the prayer services were meant to be equally balanced; over the generations (and due to the practicalities of practice), Shaḥariṭ took on both the most significance and the most additions to the liturgy.

Shaḥariṭ is composed of two core liturgical elements: the Shema' and the 'Amiḍah. On Mondays and Thursdays, Keriyaṭ haTorah is added. Teḥinoṭ are added after the 'Amiḍah (often doubled as well on Monday and Thursday), Zemiroṭ and Birkot haShaḥar are added before Shaḥariṭ, with Bakashoṭ and other readings (such as Pataḥ Éliyyahu) added before them.

In addition to the liturgical growth of Shaḥariṭ, it also includes practical and ritual elements which are not found in the other services of the day. Notably, the tallit and tefillin are worn only during Shaḥariṭ, and the accompanying blessings and meditations further lengthen the liturgical content of the service.

The result of these changes is marked – on average, a minyan will take 45-60 minutes to recite Shaḥariṭ, 25-30 for 'Arviṭ, and 10-15 for Minḥah. Thus the approximate 90-100 minutes of daily prayer which are the remit of an observant Jew are primarily consumed in the morning hours with Shaḥariṭ. Due to this inequality in focus, Shaḥariṭ has many beautiful additions, practices and elaborations which complement the liturgical texts which form its common core.

Praised

is Your name forever
our sovereign,
The Divine ruler,
great and holy,
in Heaven and on Earth.
For we attribute to you,
יהוה our *Elohim*
and that of our ancestors:
song, praise,
glory, music,
strength, control, eternity,
greatness, might,
adoration, beauty,
sanctity, sovereignty,
blessing and gratitude,
to Your great and holy
name.
From forever until forever
You are *Él*.

Yishtabbaḥ

Shimkha la'aḍ malkénu,
ha-Él haMelekh
hagaḍol vehakaḍosh
bashamayim uva-arets.
Ki–lekha na-eh, Aḍonai
Elohénu vÉlohé avoténu
le'olam va'eḍ:
Shir ushvaḥah,
hallél vezimrah
'oz umemshalah netsaḥ,
geḍullah ugvurah,
tehillah veṭif-ereṭ,
keḍushshah umalkhuṭ,
berakhoṭ vehoḍa-oṭ
leshimkha hagaḍol
vehakaḍosh,
umé'olam ve'aḍ–'olam
Attah Él.

יִשְׁתַּבַּח

שִׁמְךָ לָעַד מַלְכֵּנוּ, הָאֵל
הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בַּשָּׁמַיִם וּבָאָרֶץ.
כִּי־לְךָ נָאֶה,
יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד,
א שִׁיר ב וּשְׁבָחָה,
ג הַלֵּל ד וְזִמְרָה,
ה עֹז ו וּמֶמְשָׁלָה ז נֶצַח,
ח גְּדֻלָּה ט וּגְבוּרָה,
י תְּהִלָּה יא וְתִפְאֶרֶת,
יב קְדֻשָּׁה יג וּמַלְכוּת
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ,
וּמֵעוֹלָם וְעַד־עוֹלָם אַתָּה אֵל.

Shaharit

is a closing blessing, offering the counterpoint to the blessing which began the Zemirot service (Barukh she-Amar). Here in many ways is a summary of all the concepts that have been included in this 'warm-up' for prayer: the role of music, the sovereignty of the Divine over all life, the inherent equality of all living things, the validity of song as a method of praise, and the insistence that it is THEM who enlivens every world (or: all of the world).

If we can keep all of these ideas in mind as we approach the Shaharit service, then we have a far better chance of being able to pray and praise with the appropriate kavvanah (intention).

Blessed are You, יהוה,

great sovereign, who is

adored through praises,

Él of gratitude,

Liege of the miraculous,

Creator of every soul,

Agent of every action,

the Selector of melodious song:

Sovereign *Él* who enlivens every world,

Amén.

Barukh Attah Aḍonai

melekh gaḍol umhullal

batishbaḥoṭ,

Él hahoḍa-oṭ

Aḍon hanifla-oṭ

Boré khol–haneshamoṭ

Ribbon kol–hama‘asim

haBoḥér beshiré zimrah,

Melekh (Él ḥai)/(ḥé) ha‘olamim.

Amén.

/ During the Ten Days of Repentance, some communities add the Seliḥot psalm:

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים
קְרָאתִיךָ יְיָ: אֲדֹנָי שִׁמְעָה בְקוֹלִי
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל
תַּחֲנוּנָי: אִם־עֲוֺנוֹת תִּשְׁמָר־יָהּ
אֲדֹנָי מִי יַעֲמֹד: כִּי־עִמְּךָ
הַסְּלִיחָה לְמַעַן תִּוָּרֵא: קִוִּיתִי יְיָ
קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי:
נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר
שֹׁמְרִים לַבֹּקֶר: יַחֵל יִשְׂרָאֵל אֶל־
יְיָ כִּי־עִם־יְהֹוָה הַחֶסֶד וְהַרְבֵּה
עִמּוֹ פְדוּת: וְהוּא יִפְדֶּה אֶת־
יִשְׂרָאֵל מִכֹּל עֲוֺנֹתָיו:

A pilgrim song. From the depths I called to You יהוה. My Liege, listen to my voice! Let Your ears be attuned to the pleading of my voice. If you kept in mind transgressions, *Yah*, my Liege, who could stand? For with You is forgiveness, so that You inspire awe. I have strained towards יהוה with soul-twisting, I await THEIR word. My soul waits for my Liege more than night-watchmen do for the morning. Yisraél, wait for יהוה, for with יהוה is love and redemption aplenty. THEY will redeem Yisraél from all their transgressions.

Shir hama‘alot, mima‘amaḳḳim ḳeratikha Adonai. Adonai shim‘ah ṿeḳoli, tihyenah oznekha ḳashshuvot, lekol taḥanunai. Im–‘avonot tishmor–Yahh, adonai mi ya‘amod. Ki–‘immekha haseliḥah, lema‘an tivvaré. Ḳivviti Adonai ḳivvetah nafshi, velidṿaro hohalti. Nafshi ladonai mishomerim la-boḳer shomerim la-boḳer. Yaḥél Yisraél el–Adonai ki–‘im–Adonai hahesed veharbéh ‘immo pedut. Vehu yifdeh et–Yisraél mikol ‘avonotav.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ גָּדוֹל וּמְהֻלָּל
בַּתִּשְׁבָּחוֹת,

אֵל

הַהוֹדָאוֹת,

אֲדוֹן הַנִּפְלָאוֹת,
בּוֹרֵא כָּל־הַנְּשָׁמוֹת,
רִבּוֹן כָּל־הַמַּעֲשִׂים,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ (אֵל חַי)/(חֵי) הָעוֹלָמִים,

אָמֵן.

Shaharit

...gratitude... The root concept of so much of these texts is one that is very difficult to summarise in a single English word. The root, י.ד.ה, not only shows a link to hand (yad), which indicates pointing, but is also used for what in English we might call: giving thanks, showing gratitude, appreciating, acknowledging, confessing, etc. All of these actions, whether the Viddui of Kippur in which we confess our transgressions, or the simple act of saying thanks ('todah') are linked to the gestural basis – pointing to something beyond ourselves. When we thank someone, we are pointing to what they have done for us. When we confess, we are pointing to what we have done wrong. When we acknowledge a fact (such as in 'Modeh Ani') we are pointing to an objective truth. In all cases, it is about looking outside of ourselves, observing a fact, and noting it.

ונסע אהל מועד מחנה הלוים
בתוך המחנות כאשר יחנו כן יסעו
מזרח
יהודה · יששכר · זבולון
ראובן · שמעון · גד
פרת
הנני

“Encampments” | *This plate prepares us for the Barekhu, the invitation to join with the leader in communal prayer. Its inspiration is a cosmological diagram in an Iraqi-Indian Shiviṭi amulet (currently held at the Magnes Collection of Jewish Art and Life), which shows the world encircled by a host of angels interlaced with Psalm 133, surrounded by the four rivers of Eden, and the four cardinal directions.*

In this image, the layout is the same but the macrocosm of the universe has been linked to the microcosm by placing the tribes in their encampments relative to their directions around the centre, and Biblical verses about the Ohel Mo‘éd (Tabernacle) and the Israelites around the edge. At the centre, where the World and the Word meet, the word Hineni (“Here I am”) invites the worshipper to see themselves in this cosmic map. Thus, this image offers a linked set of correspondences: the Mishkan as miniature world, with angels surrounding us as we surround the Word, and a sense of sacred mapping that orients us around a centre rather than towards any one direction, like the Israelites who “camped encircling the Ohel Mo‘éd” (Numbers 2:2).

The combination of angelic names with the words of Psalm 133 — “Hiné Mah Toṿ,” ‘Behold how good it is, and how pleasant, for us to dwell together’ — offers a vision of interpersonal and cosmic unity as we enter together into prayerful space as a community.

Exalted and hallowed

is THEIR great name
(Community: Amén) in the world
which is made according to THEIR
will and may THEY establish
THEIR kingdom, and may THEIR
salvation blossom and THEIR
anointed come soon. *(C: Amén)*
In our lives and our days and the
life of all the House of Yisraél,
speedily and very soon,
and we say: amén.

*(C: Amén, may THEIR great name
be blessed forever and ever, and to
all eternity blessed)*

May THEIR great name be blessed
forever and ever, and to all eternity
blessed, praised, glorified, and
exalted; Extolled and honoured,
adored and lauded be the name
of the Blessed Holy One. *(C:
Amén)* Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: amén. *(C: Amén)*

Yiṯgaddal veyiṯkaddash
sheméhh rabba. (*Kahal: Amén*)
Be'alma di–ṿera khir'uṯéhh,
veyamlikh malkhuṯéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḏekhol–béṯ Yisraél
ba'agala uṿizman ḳariṿ,
ve-imru: amén.

(*K: Amén, yehé sheméhh
rabba meṿarakh le'alam
le'almé 'almayya yiṯbarakh*)

Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṯbarakh,
veyishtabbaḥ, veyiṯpa-ar,
veyiṯromam, veyiṯnassé,
veyiṯ-haddar, veyiṯ'alleh,
veyiṯ-hallal sheméhh
deḲuḏesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṯa shiraṯa
tishbeḥaṯa veneḥemaṯa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

Kaddish Le‘élla

This version of the Ḳaddish is the shortest, also known as the Half Ḳaddish. Whereas the Ḳaddish deRabbanan recited above had an original purpose of concluding a study session in a Bét haMiḍrash, Ḳaddish Le‘élla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide Zemiroṭ from Shaḥariṭ.

Using the Ḳaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, beginning with Barekhu.

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

/Said only with a minyan

B O W

Let us bless - יהוה - the One who blesses!

Silent meditation:

And may the name of the Sovereign over-all, the Holy Blessed One, be praised and glorified. For THEY are first and last and without THEM there is no divinity. May יהוה's name be blessed from now until forever and exalted above all blessing and praise.

B O W

C: Blessed is יהוה who blesses, for ever and ever.

B O W

Blessed is יהוה who blesses, for ever and ever.

Barekhu

eṭ–Aḍonai hameṿorakh

Veyishtabbaḥ veyiṭpa-ar shemo shel melekh malkhé hamelakhim haKaḍosh Barukh Hu. Shehu rishon vehu aḥaron umibbal'aḍav én Elohim. Yehi shém Aḍonai meṿorakh mé'attah ve'aḍ 'olam umromam 'al kol–berakhah uṭ-hillah.

K: *Barukh Aḍonai hameṿorakh le'olam va'eḍ.*

Barukh Aḍonai hameṿorakh le'olam va'eḍ.

/Said only with a minyan

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Silent meditation:

וְיִשְׁתַּבַּח וְיִתְפָּאַר שְׁמוֹ שֶׁל מֶלֶךְ
מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ
הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן
וּמִבַּלְעָדָיו אֵין אֱלֹהִים. יְהִי שֵׁם יְיָ
מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם וּמְרוֹמַם
עַל כָּל־בְּרָכָה וּתְהִלָּה.

ק: בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

בָּרוּךְ יְיָ הַמְבֹרָךְ
לְעוֹלָם וָעֶד

S T A N D

Barekhu

Barekhu is the call to worship, intended to rouse those preparing for prayer to attention and inaugurate the call-and-response exchange between the community (represented by a Shaliaḥ Tsibbur) and the individual. It is therefore only possible with a minyan.

the first and the last. *This appellation is an especially interesting one. This particular language appears to be a direct quote from Maimonides' 13 Principles of Faith, specifically, No. 4: "That the Creator, blessed is THEIR name, is the first and the last." Most likely, the inclusion of this phrase in Rambam's schema of belief was a polemic against Christianity, whose thinkers often utilise the same language, drawing from Revelations 1:8 in which Jesus says: "I am the alpha (α) and the omega (ω)" – Alpha and Omega being the first and last letters of the Greek alphabet.*

Blessed are You, יהוה,

our *Elohim*,

Sovereign of the Universe

who forms light

and creates darkness,

who makes peace

and creates everything.

Who illumines the Earth and her

inhabitants with compassion.

Who renews, in goodness,

every day – always,

the act of Creation.

/ An individual may skip directly to the ḥatimah (closing blessing) on page 227, and proceed from there.

How amazing

are your works, יהוה!

All of it You made wisely -

the fullness of Earth

is your possession!

Barukh Attah Aḍonai

Elohénu melekh ha'olam,

yotsér or

uvoré hoshekh,

'oseh shalom uvoré eṭ–hakol.

Hamé-ir la-arets

veladarim 'aleha,

beraḥamim.

Uvtuvo meḥaddésh

bekhol–yom tamiḍ

ma'aséh veréshiṭ.

Mah–rabbu

ma'asekha Aḍonai,

kullam beḥokhmah 'asiṭa,

male-ah ha-arets,

ḳinyanekha

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ

עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.
הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ,
בְּרַחֲמִים.
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד,
מַעֲשֵׂה בְרֵאשִׁית.

/An individual may skip directly to the ḥatimah (closing blessing) on page 227, and proceed from there.

מָה־רַבּוּ

מַעֲשֶׂיךָ יְיָ,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ,
מָלְאָה הָאָרֶץ, קִנְיָנֶךָ.

Yotsér Or

Yotsér Or is the first blessing before the Shema’, and discusses the creation of the natural world as an introduction to the statement of faith which follows. It includes several discrete textual units which each contribute to the mood of praise in the light of creation.

An individual may...Without a minyan, one may simply say the opening until uvoré eṭ–hakol, then the ḥatimah (closing blessing) on page 227.

This comes from the siddur of Rav Sa‘adia Gaon and has been maintained as an option if hurried among Sephardim. Sa‘adia likely included this alternative in his siddur because the ‘community’ version of the blessing includes texts which purposefully resemble the Kedushah, a prayer which can only be recited in the presence of a minyan.

The exalted Sovereign has always been alone – praised and beautified eternally! Eternal *Elohim*, in your great mercy you have been merciful to us,

Liege of our strength
Foundation of our protection
Shield of our salvation
Fortress of our eternity

Our praiseworthy *Él*,
Vast in understanding,
Who formed the rays of the sun.
The good light THEY created
Reflects THEIR splendor;
Radiance surrounds יהוה's throne.
Heavenly servants in holiness
exalt the Almighty,
Constantly recounting
Él's sacred glory.

Praise shall be Yours,
יהוה our *Elohim*:
in the Heavens above
and on the Earth below.
Everything is praise of your deeds:
the shining lights, that You formed,

HaMelekh hameromam
leṿaddo mé-az,
hameshubbaḥ vehamefo-ar
vehamiṭnassé mimoṭ ʻolam.
Elohé ʻolam, beraḥamekha
harabbim, raḥém ʻalénu,
Aḍon ʻuzzénu,
Tsur misgabbénu,
Magén yishʻénu,
Misgaṿ baʻaḍénu.

Él barukh geḍol déʻah,
Hékhin ufaʻal zahoré ḥommah
Toṿ yatsar kaṿoḍ lishmo,
Me-oroṭ *naṭan seṿiṿoṭ ʻuzzo,*
Pinnoṭ tsiṿ-oṭ ḳeḍoshim,
Romemé shaddai tamiḍ,
Mesapperim keṿoḍ
Él ukḍushshaṭo.

Tiṭbarakh Aḍonai Elohénu
bashamayim mimaʻal
veʻal ha-arets mitaḥat,
ʻal–kol–sheṿaḥ
maʻaséh yaḍekha,
veʻal me-oré–or *shéyatsarta:*

Yotsér Or

Continuing the themes of creation and of the natural world, Yotsér Or includes several discrete textual units which each contribute to the mood of praise in the light of creation.

Of particular note is the poem beginning with Our praiseworthy Él, which in the Hebrew is an alphabetic acrostic with a long history of inclusion in the Shaḥariṭ service.

The practice of alphabetic acrostics is not simply aesthetic, for beneath this art is the genuine sense that the Hebrew letters are themselves the building-blocks of creation. Drawing from Séfer Yetsirah and the traditions it inspired, much of Ḥaza"l's worldview assumes a metaphysical sub-structure which is, in essence, linguistic. Thus, there is no more appropriate form to describe creation than through the manipulation of the 22 letters of the alphabet.

הַמֶּֽלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר,
וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶֽיךָ הָרַבִּים,
רַחֵם עָלֵֽינוּ.
אֲדוֹן עֻזֵּֽנוּ, צוּר מִשְׂגַּבֵּֽנוּ,
מָגֵן יִשְׁעֵֽנוּ מִשְׂגָּב בַּעֲדֵֽנוּ.

אֵל בָּרוּךְ גְּדוֹל דֵּעָה,
הֵכִין וּפָעַל זָהֳרֵי חַמָּה,
טוֹב יָצַר כָּבוֹד לִשְׁמוֹ,
מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ,
פִּנּוֹת צְבָאוֹת קְדוֹשִׁים,
רוֹמְמֵי שַׁדַּי תָּמִיד,
מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתוֹ.

תִּתְבָּרַךְ יְיָ אֱלֹהֵֽינוּ,
בַּשָּׁמַֽיִם מִמַּֽעַל,
וְעַל הָאָֽרֶץ מִתָּֽחַת.
עַל־כָּל־שֶֽׁבַח מַעֲשֵׂה יָדֶֽיךָ,
וְעַל מְאֽוֹרֵי־אוֹר שֶׁיָּצַֽרְתָּ,

they beautify You.

Selah.

Your form is praise,
eternally our Sovereign and our
salvation, creator of holiness.

Your name is praised forever, our
Sovereign, maker of the angels.
And Your angels all stand at the eternal
heights and listen in awe together to
the words of our *Elohim* who lives
and is Sovereign of all.

All of them are loved,
All of them are clarified,
All of them are mighty,
All of them are holy,
They all fulfill the will
of their Creator and
with awe and wonder.

And they all open their mouths
in holiness and purity,
in song and melody,
and bless, praise,

hémmah yefa-arukha selah.

Tiṭbarakh lanetsaḥ,
tsurénu malkénu vego-alénu,
boré ḳeḍoshim.

Yishtabbaḥ shimkha
la'aḍ malkénu,
yotsér mesharețim,
va-asher mesharețav
kullam 'omeḍim berum 'olam,
umashmi'im beyir-ah yaḥaḍ
beḳol diṿré Elohim ḥayyim
umelekh 'olam.

Kullam ahuṿim,
Kullam berurim,
Kullam gibborim,
Kullam ḳeḍoshim,
Kullam 'osim be-émah
uṿyir-ah retson ḳo (néhem) (nam).

Vekhullam poțeḥim eț–pihem
biḳḍushshah uṿtahorah,
beshirah uṿzimrah,
meṿarekhim meshabbeḥim,

הֵמָּה יְפָאֲרוּךְ
סֶּלָה.

תִּתְבָּרַךְ לָנֶצַח,
צוּרֵנוּ מַלְכֵּנוּ וְגֹאֲלֵנוּ
בּוֹרֵא קְדוֹשִׁים.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ,
יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו
כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם,
וּמַשְׁמִיעִים בְּיִרְאָה יַחַד
בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים
וּמֶלֶךְ עוֹלָם.

כֻּלָּם אֲהוּבִים,
כֻּלָּם בְּרוּרִים,
כֻּלָּם גִּבּוֹרִים,
כֻּלָּם קְדוֹשִׁים,
כֻּלָּם עֹשִׂים בְּאֵימָה
וּבְיִרְאָה רְצוֹן קוֹ(נֵיהֶם)/(נָם).

וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם,
בִּקְדֻשָּׁה וּבְטָהֳרָה,
בְּשִׁירָה וּבְזִמְרָה,
מְבָרְכִים מְשַׁבְּחִים

Yotsér Or

Yotsér Or continues with a turn toward the dramatic re-enactment of the Ḳedushah. Here called the Ḳedushah deYotsér, these texts help to frame the praise of the natural world in super-human terms.

Your angels all stand at the eternal heights and listen in awe. *This image is a critical one to the Ḳedushah, which in every occurence is envisioned as a re-enactment of the heavenly host, poised standing opposite one another and praising the Divine. Notably, the angels are also conceived of as* ***needing*** *to listen because they are often understood to not be privy to the workings of creation themselves.*

R' Yehuḍah Ashlag, a notable commentator on the Zohar, wrote the following in his commentary, HaSulam (the Ladder):

beautify and sanctify
and elevate and crown
the Name of
the *Él*, the Sovereign,
the Great, the Wonderful
and the Mighty Holy One.

All of them accept the yoke of Heaven's realm, one to another, they give permission to one another, to sanctify their maker with pleasure, in clear and pleasant holy speech. All of them answer as one in fear and speak in awe:

Holy, Holy, Holy
יהוה of Legions
whose glory fills the Earth.

The *Ofanim* and the Holy Creatures elevate one another with thundering noise to the *Serafim* in response, saying:

Blessed is יהוה's Glory from Their place!

mefa-arim umaḳdishim
uma'aritsim umamlikhim
eṭ Shém Ha-Él haMelekh
haGaḍol haGibbor
vehaNora Ḳaḍosh Hu.

Vekhullam meḳabbelim 'aléhem 'ol malkhuṭ shamayim zeh mizeh, venoṭenim reshuṭ zeh lazeh, lehaḳdish leyotseram benaḥaṭ ruaḥ, besafah ẏerurah uẏin'imah ḳeḍoshshah. Kullam ke-eḥaḍ 'onim be-émah ve-omerim beyir-ah:

Ḳaḍosh, Ḳaḍosh,
Ḳaḍosh
Aḍonai Tseẏa-oṭ
melo khol–ha-arets keẏoḍo.

Veha-Ofannim veḤayyoṭ haKoḍesh bera'ash gadol miṭnasse-im (le'ummat haSerafim) le'ummaṭam meshabeḥim ve-omerim:

Barukh keẏoḍ Aḍonai mimeḳomo.

מְפָאֲרִים וּמַקְדִּישִׁים
וּמַעֲרִיצִים וּמַמְלִיכִים
אֶת־שֵׁם
הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא קָדוֹשׁ הוּא.

וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם
עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה,
לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ,
בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוֹשָׁה.
כֻּלָּם כְּאֶחָד עוֹנִים בְּאֵימָה
וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ
בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
(לְעֻמַּת הַשְּׂרָפִים)
לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Yotsér Or

(cont.)

"The angels cannot understand how the world will be repaired in the future, just as our Sages say when explaining the verse, '...it is said of Ya'akov and Yisraél, what has יהוה *done?!' (BaMidbar 23:23) – for when the repair is complete, the understanding of YisraÉl will be greater than that of the angels, and the angels will ask us, 'What has* יהוה *done?' This is because* יהוה *emanated the four worlds (Atsilut, Beriyah, Yetsirah, Assiyah) with everything needed for Yisraél to complete the repair. In fact, They did not complete the world at all, and nor did the angels- for they have no understanding of it and need to ask us, 'What has* יהוה *done?'"*

Ashlag, Pérush haSulam on Tikkuné haZohar 27a/258(PhS)

To the blessed *Él* we give melodies,
To the Sovereign, the *Él* who lives
and sustains they sing, and recite
Your praises to be heard:
That They is alone
Elevated and holy,
Enforcer of discipline,
Agent of innovation,
Owner of war,
Sower of righteousness,
Gardener of salvation,
Creator of healing,
Wonder of song,
The Liege of wonder.

Who renews Their goodness each and every day in the work of Creation, as it's said: "To make great lights, for Their eternal mercy."
יהוה fixed the lights to gladden the world which They made.

Blessed are You, יהוה,
who forms the lights.

Le-Él barukh ne'imoṭ yittén̲u,
laM̲elekh Él Ḥai vekayyam
zemiroṭ yom̲ér̲u
veṭishbaḥoṭ yashm̲i'u.
Ki hu leṿaddo
Marom veḳaḍosh,
Po'él geṿuroṭ,
'Oseh ḥaḍashoṭ,
B̲a̲'al milḥamoṭ,
Zoré̲-a' tseḍaḳoṭ,
Matsm̲i̲aḥ yeshu'oṭ,
Boré refu-oṭ,
Nora ṭehilloṭ,
Aḍon hanifla-oṭ.

H̲a̲meḥaddésh betuṿo bekhol–yom tamiḍ ma'aséh ṿeréshiṭ.
Ka'amur: "Le'oséh orim geḍolim, ki le'olam ḥasdo."
(Vehiṭḳin me-oroṭ mesamm̲e̲aḥ 'olamo asher bara.)

Barukh Attah Aḍonai,
yotsér h̲a̲me-oroṭ.

לָאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ,
לַמֶּלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ
וְתִשְׁבָּחוֹת יַשְׁמִיעוּ.
כִּי הוּא לְבַדּוֹ
מָרוֹם וְקָדוֹשׁ,
פּוֹעֵל גְּבוּרוֹת,
עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת,
זוֹרֵעַ צְדָקוֹת,
מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת,
אֲדוֹן הַנִּפְלָאוֹת.

הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד
מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר:
"לְעֹשֵׂה אוֹרִים גְּדֹלִים
כִּי לְעוֹלָם חַסְדּוֹ."
(וְהִתְקִין מְאוֹרוֹת מְשַׂמֵּחַ
עוֹלָמוֹ אֲשֶׁר בָּרָא.)

בָּרוּךְ אַתָּה יְיָ,
יוֹצֵר הַמְּאוֹרוֹת.

Yotsér Or

Yotsér Or continues following the Kedushah deYotsér with a long list of divine attributes. Truthfully, most traditional sources would acknowledge that there is no list conceivably long enough to accurately capture what the Divine is capable of.

Yet, despite the impossibility of the task, many Jewish liturgical texts include litanies like this one with descriptors of Divine action in the Universe.

Gardener of salvation. A literal translation of the oft-used 'matsmi-aḥ yeshu'ot,' this rendering of the phrase captures the agricultural metaphor at the root of a Jewish concept of salvation. Phrased in the causative, the language implies that They is the one who causes salvation to grow (lit. sprout), ie. a Gardener.

With Eternal Love

You have loved us,
יהוה our *Elohim.*
With great and abounding compassion you have been compassionate to us.
Our parent and Sovereign, for the sake of Your great name, and for the sake of our ancestors who trusted in you.
And teach us the laws of life, to do Your will with a complete heart.
Thus be gracious to us, our merciful parent – Merciful One, please show mercy to us!
Give our hearts understanding:

To comprehend
To understand
To listen
To learn
and to teach
To keep,
and to do,
And to fulfill all the words we learn in Your Torah lovingly.

Ahaṿaṭ ʿOlam

ahaṿtanu, Aḍonai Eloḥénu,
ḥemlah geḍolah viṭérah
ḥamalta ʿalénu.
Aṿinu Malkénu, baʿaṿur
shimkha hagaḍol, uṿaʿaṿur
aṿoṭénu shebaṭḥu ṿakh.
Vatelammeḏémo ḥukké
ḥayyim, laʿasoṭ retsonekha
beléṿaṿ shalém.
Kén teḥonnénu aṿinu, ha-aṿ
haraḥaman, hameraḥém
raḥém–na ʿalénu.
Veṭén belibbénu ṿinah:
Lehaṿin,
Lehaskil,
Lishmo-aʿ,
Lilmoḍ
ulelamméḍ,
Lishmor
velaʿasoṭ,
ulḳayyém eṭ–kol–diṿré
ṭalmuḍ toraṭekha
be-ahaṿah.

אַהֲבַת עוֹלָם

אֲהַבְתָּנוּ,
יְיָ אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה
וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ,
בַּעֲבוּר שִׁמְךָ הַגָּדוֹל,
וּבַעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בָךְ.
וַתְּלַמְּדֵמוֹ חֻקֵּי חַיִּים,
לַעֲשׂוֹת רְצוֹנְךָ
בְּלֵבָב שָׁלֵם.
כֵּן תְּחָנֵּנוּ אָבִינוּ,
הָאָב הָרַחֲמָן,
הַמְרַחֵם רַחֵם־נָא עָלֵינוּ.
וְתֵן בְּלִבֵּנוּ בִינָה
לְהָבִין,
לְהַשְׂכִּיל,
לִשְׁמֹעַ,
לִלְמוֹד
וּלְלַמֵּד,
לִשְׁמֹר
וְלַעֲשׂוֹת,
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד
תּוֹרָתְךָ בְּאַהֲבָה.

Ahavat ʿOlam

The second blessing prior to the ʿAmidah, Ahavat ʿOlam calls upon the Divine by evoking the themes of love, mercy, and salvation.

Merciful One, please show mercy to us! The repetition of the word for mercy in this passage is a reminder of what it is we are asking for: mercy (רֶחֶם) comes from the noun for 'womb,' and recalls the process of birth and the comfort of being held in utero. The womb-image is often a metaphor for development as well. Famously, psychologist C.G. Jung compared consciousness to, '...a child that is born daily out of the primordial womb of the unconscious.' (CW, II. par. 935) So too perhaps, as we ask to have understanding and comprehension, we are asking to be reborn from the state of mercy into a state of consciousness, one in which we can relate to the Divine as a parent, separate and adult.

Illuminate Our Eyes

with Your Torah and adhere our hearts to your *mitsvoṭ*, and unify our hearts in love and awe to Your name, so that we shall never fail, and never be ashamed, and never be embarassed, **for in Your holy, great, and mighty name we trust.**

We rejoice and are happy in Your salvation. Your mercy, יהוה, our *Elohim*, and your great kindness – never take them away from us ever! Hurry and bring upon us blessing and peace immediately from all four corners of the Earth, and remove the yoke of Others from around our necks, and guide us, quickly, to the establishment of our land!

For You are *Él*, who effects salvation and who has picked us from among all the nations and languages.

Veha-ér ʿénénu beṭoraṭekha veḍabbék libbénu bemitsvoṭekha, veyaḥéḍ leyavénu le-ahavah ulyir-ah et–shemekha, (lemaʿan) lo névosh velo nikkalém velo nikkashél leʿolam vaʿeḍ, ***ki yeshém koḍshekha hagaḍol hagibbor vehanora bataḥnu.***

Nagilah venismeḥah bishuʿaṭekha, veraḥamekha Aḍonai Elohénu, vaḥasaḍekha harabbim al yaʿazvunu netsaḥ selah vaʿeḍ. Mahér vehavé ʿalénu berakhah veshalom mehérah mé-arbaʿ kanfot kol – ha-arets, ushvor ʿol hagoyim méʿal tsavvarénu, veholikhénu mehérah komemiyyuṭ le-artsénu.

Ki Él poʿél yeshuʿoṭ Attah, uvanu vaḥarta mikol–ʿam velashon.

Ahavaṭ ʻOlam

From all four corners of the Earth. *The themes of Ahavaṭ ʻOlam – love, trust, and restoration – all coincide in our hope for the ingathering of the exiled nation of Jews back to our land. Intimately connected with the establishment of our own sovereignty is the ending of our oppression by others. This could not be clearer: "Break the yoke of the Others (goyyim) from upon our necks and guide us, quickly, to the establishment of our land."*

It is at this passage, and specifically at the words from all four corners of the Earth where it is customary to take the four tsitsiyyot from the four corners of out tallitoṭ, and gather them together in the right hand, symbolically demonstrating the redemptive gathering of the corners, from the margin to the centre, from exile to establishment.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שְׁמֶךָ,
(לְמַעַן) לֹא נֵבוֹשׁ
וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל
לְעוֹלָם וָעֶד,
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא בָּטָחְנוּ.

נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ,
וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ
וַחֲסָדֶיךָ הָרַבִּים,
אַל יַעַזְבוּנוּ נֶצַח סֶלָה וָעֶד.
מַהֵר וְהָבֵא עָלֵינוּ
בְּרָכָה וְשָׁלוֹם מְהֵרָה
מֵאַרְבַּע כַּנְפוֹת
כָּל - הָאָרֶץ,
וּשְׁבוֹר עֹל הַגּוֹיִם מֵעַל צַוָּארֵנוּ,
וְהוֹלִיכֵנוּ מְהֵרָה קוֹמְמִיּוּת לְאַרְצֵנוּ.

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן.

You, our Sovereign,
have brought us to Your great
name in love, to thank You
and to unify You to fear
and to love Your name.

Vekéraytanu malkénu
leshimkha hagadol
be-ahavah, lehodot lakh
ulyahedkha (leyir-ah)
ul-ahavah et–shimkha.

Blessed are You, יהוה,
who chooses Yisraél as
Your people with love.

Barukh Attah Adonai
habohér be'ammo Yisraél
be-ahavah.

V

V

Listen, Yisraél!
יהוה
is our *Elohim*
יהוה
is one.

Shema'
Yisraél
Adonai
Elohénu
Adonai
ehad.

(whispered)
Blessed is the glorious name
of Their rule forever and ever.

Barukh shém kevod
malkhuto le'olam va'ed.

וְקֵרַבְתָּנוּ מַלְכֵּנוּ
לְשִׁמְךָ הַגָּדוֹל בְּאַהֲבָה,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ (לְיִרְאָה)
וּלְאַהֲבָה אֶת־שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

V

שְׁמַע
יִשְׂרָאֵל
יְהֹוָה
אֱלֹהֵינוּ
יְהֹוָה
אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

Ahavat ʻOlam

...who chooses Yisraél... Like many ḥatimot (critical last lines of blessings), this one too is framed in the gerund-form. יהוה is choosing Yisraél every day, and doing so with love. The presence and persistence of this constant renewal of the covenant is captured beautifully by the language, but in a way which many translations fail to relate.

Shemaʼ

The Shemaʼ is the unquestioned Ur-text of Jewish liturgy. Above and beyond everything else said and done in the course of prayer, the recitation of this one biblical verse (Devarim 6:4) takes precedence in significance as well as sentiment. The difficulty of translating this terse formula is profound, but what is eminently important is the fact that the sole verb and first word (Shemaʼ!) is in the command-form.

Love

יהוה your *Elohim*
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, **truly listen** to the precepts of which I have instructed you today – to love יהוה your *Elohim* and to serve THEM with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.

Ve-ahaṿta,

éṭ–Aḍonai Elohekha;
bekhol–leṿaṿekha
uṿkhol–nafshekha
uṿkhol–me-oḏekha.
Vehayu haḏeṿarim ha-élleh
asher anokhi metsavvekha
hayom ʻal–leṿaṿekha.
Veshinnantam leṿanekha,
veḏibbarta bam; beshiṿtekha
beṿéṯekha uṿlekhtekha
ṿaḏerekh, uṿeshokhbekha
uṿkumekha. Uḳshartam le-oṭ
ʻal–yaḏekha; vehayu letotafoṭ
bén ʻénekha. Ukhṭaṿtam
ʻal–mezuzoṭ béṯekha
uṿishʻarekha.

*Vehayah **im–shamoaʻ***
tishmeʻu el mitsvoṭai, asher
anokhi metsavveh eṭkhem
hayom; le-ahaṿah eṭ–Aḍonai
Elohékhem ulʻoṿdo,
bekhol–leṿaṿkhem
uṿkhol–nafshekhem.
Venaṭatti metar–artsekhem
beʻitto yoreh umalkosh;
ve-asafta ḏeganekha,
veṭiroshekha veyits-harekha.

וְאָהַבְתָּ

אֵת יְהֹוָה אֱלֹהֶיךָ
בְּכׇל־לְבָבְךָ וּבְכׇל־נַפְשְׁךָ
וּבְכׇל־מְאֹדֶךָ׃ וְהָיוּ
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־
לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשׇׁכְבְּךָ
וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין
עֵינֶיךָ׃ וּכְתַבְתָּם עַל־
מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

v

וְהָיָה אִם־שָׁמֹעַ

תִּשְׁמְעוּ אֶל מִצְוֹתַי
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־
יְהֹוָה אֱלֹהֵיכֶם וּלְעׇבְדוֹ
בְּכׇל־לְבַבְכֶם וּבְכׇל־נַפְשְׁכֶם׃
וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ
יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ
דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

Shema'

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Deyarim and the last from BaMidbar. The first paragraph (all three are often known by the first words), the Ve-ahavta, lays out the basic premises of Jewish faith: we are required to love יהוה, and beyond that, every command is not about what we believe, but rather what we do.

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to 'Love...with all of your very-ness.' The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה with all that you have, both materially, and metaphysically as well.

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other *Elohim* and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. THEY would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.

Venaṭatti ʿésey besaḍekha liyhemtekha; ve-akhalta vesaya'ta. Hishshameru lakhem, pen–yifteh leyaykhem; vesartem vaʿayaḍtem Elohim aḥérim, vehishtaḥaviṭem lahem. Veḥarah af–Aḍonai bakhem veʿatsar eṭ–hashamayim velo–yihyeh matar, veha-aḍamah, lo ṭittén eṭ–yeyulahh; va-ayaḍtem mehérah méʿal ha-arets hatoyah, asher Aḍonai noṭén lakhem. Vesamtem eṭ–deyarai élleh, ʿal–leyaykhem veʿal–nafshekhem; ukshartem oṭam le-oṭ ʿal–yedkhem, vehayu letotafoṭ bén ʿénékhem. Velimmaḍtem oṭam eṭ–benékhem leḍabbér bam; beshiytekha beyétekha uylekhtekha yaderekh, uyshokhbekha uykumekha. Ukhṭaytam ʿal–mezuzoṭ béṭekha uyisharekha. Lemaʿan yirbu yeménkhem vimé yenékhem, ʿal ha-aḍamah, asher nishba' Aḍonai laʿayoṭékhem laṭéṭ lahem; kimé hashamayim ʿal–haʿarets.

וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖
לִבְהֶמְתֶּ֑ךָ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃
הִשָּֽׁמְר֣וּ לָכֶ֔ם פֶּ֥ן־יִפְתֶּ֖ה
לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַֽעֲבַדְתֶּם֙
אֱלֹהִ֣ים אֲחֵרִ֔ים
וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃ וְחָרָ֨ה
אַף־יְהֹוָ֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙
וְלֹא־יִֽהְיֶ֣ה מָטָ֔ר וְהָ֣אֲדָמָ֔ה לֹ֥א
תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַֽאֲבַדְתֶּ֣ם

מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה

אֲשֶׁ֥ר יְהֹוָ֖ה נֹתֵ֥ן לָכֶֽם׃
וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה
עַל־לְבַבְכֶ֖ם וְעַֽל־נַפְשְׁכֶ֑ם
וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙
עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת
בֵּ֥ין עֵֽינֵיכֶֽם׃ וְלִמַּדְתֶּ֥ם אֹתָ֛ם
אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם
בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣
בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃
וּכְתַבְתָּ֛ם עַל־מְזוּז֥וֹת בֵּיתֶ֖ךָ
וּבִשְׁעָרֶֽיךָ׃ לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙
וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֨ר
נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֵיכֶ֖ם
לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י
הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃

Shema'

This second paragraph (Vehayah im shamo-a') restates many of the themes of Ve-ahavta above, and indeed many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... The relationship between access and control over Erets Yisraél and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisraél is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.

יהוה spoke

to Mosheh and said: "Speak to the Children of Yisraél and say to them to make for themselves a **fringe** on the corners of their clothing forever. Place **on the fringe** a thread of sky-blue; They shall to you **be a fringe**. When you see it you will remember all the precepts of יהוה and do them, rather than follow after your hearts and eyes, which you have strayed after before. This is so you will remember and do all of My precepts and you shall be holy to their *Elohim*. I am יהוה, your *Elohim* who brought you out of the land of Egypt to be with you as *Elohim*.

I am יהוה your *Elohim*."

Vayomer Aḍonai

*el–Mosheh lémor: "Dabbér el–Bené Yisraél ve-amarta aléhem, ve'asu lahem **tsitsiț** 'al–kanfé ḅigḍéhem leḍoroṭam; venaṭenu **'al–tsitsiț** hakanaf peṭil tekhéleṭ. Vehayah lakhem **letsitsit** ur-iṭem oṭo uzkhartem eṭ–kol–mitsvoṭ Aḍonai, va'asiṭem oṭam; velo–ṭaṭuru aḥaré leḅaḅekhem ve-aḥaré 'énékhem, asher–attem zonim aḥaréhem. Lema'an tizkeru, va'asiṭem eṭ–kol–mitsvoṭai; vihyiṭem ḳeḍoshim lÉlohékhem. Ani Aḍonai Elohékhem asher hotséṭi eṭkhem mé-erets Mitsrayim, lihyoṭ lakhem lÉlohim; Ani Aḍonai Elohékhem."*

V

יהוה *your Elohim is truth...*

Aḍonai Elohékhem emeṭ...

וַיֹּ֥אמֶר יְהֹוָ֖ה

אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃
דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙
וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם
צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם
לְדֹרֹתָ֑ם וְנָתְנ֛וּ עַל־צִיצִ֥ת
הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת׃
וְהָיָ֣ה לָכֶם֮ לְצִיצִת֒
וּרְאִיתֶ֣ם אֹת֗וֹ וּזְכַרְתֶּם֙
אֶת־כָּל־מִצְוֺ֣ת יְהֹוָ֔ה
וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹֽא־תָת֜וּרוּ
אַחֲרֵ֤י לְבַבְכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם
אֲשֶׁר־אַתֶּ֥ם זֹנִ֖ים אַחֲרֵיהֶֽם׃
לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם
אֶת־כָּל־מִצְוֺתָ֑י וִהְיִיתֶ֥ם
קְדֹשִׁ֖ים לֵֽאלֹהֵיכֶֽם׃ אֲנִ֞י
יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם אֲשֶׁ֨ר
הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ
מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים
אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃

V

יְיָ אֱלֹהֵיכֶם אֱמֶת...

Shema'

The third paragraph which follows the Shema', Vayomer Aḍonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shema? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Tekhélet, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.

...and Lasting

and correct and stable
and direct and faithful
and beloved and adored
and treasured and pleasant
and awesome and powerful
and rectified and received
and good and beautiful
is this thing upon us for all time.

True is the eternal *Elohim*, our Sovereign, rock of *Ya'aḳoṿ*, shield of our salvation. From generation to generation THEY exists and THEIR name exists, THEIR throne exists, and THEIR domain and faith shall

exist forever.

THEIR words live and exist, and are believed and adored forever and ever eternally.

On our ancestors, on us,
And on our children and all
our descendants, And all the
descendants of Yisraél Your servant,
On those of olden days and those
of recent days, A good thing
shall exist in truth and faith,
A statute not to be transgressed.

...veyatssiṿ

venakhon veḳayyam
veyashar vene-eman
ve-ahuṿ veḥaviṿ
veneḥmaḍ vena'im
venora ve-addir
umṭuḳḳan umḳubbal
vetoṿ veyafeh
hadaṿar hazeh 'alénu le'olam va'eḍ.

***Emeṭ** Elohé 'olam Malkénu tsur Ya'aḳoṿ, magén yish'énu. Leḍor vaḍor hu ḳayyam ushmo ḳayyam, vekhis-o nakhon umalkhuṭo ve-emunaṭo*

la'aḍ ḳayyemeṭ.

Uḍṿarav ḥayyim veḳayyamim, vene-emanim veneḥemaḍim la'aḍ ul'olemé olamim.

'Al aṿoṭénu, 'alénu,
ve'al banénu ve'al doroṭénu,
ve'al kol–doroṭ zera' Yisraél
'aṿadekha, 'al harishonim
ve'al ha-aḥaronim, daṿar
toṿ veḳayyam be–emeṭ
uṿe'emunah, ḥoḳ velo ya'aṿor.

וְיַצִּיב

וְנָכוֹן וְקַיָּם
וְיָשָׁר וְנֶאֱמָן
וְאָהוּב וְחָבִיב
וְנֶחְמָד וְנָעִים
וְנוֹרָא וְאַדִּיר
וּמְתֻקָּן וּמְקֻבָּל
וְטוֹב וְיָפֶה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד:
אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם,
וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ

לָעַד קַיֶּמֶת.

וּדְבָרָיו חָיִים וְקַיָּמִים, וְנֶאֱמָנִים
וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים.

עַל אֲבוֹתֵינוּ, עָלֵינוּ,
וְעַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ,
עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דָּבָר טוֹב וְקַיָּם בֶּאֱמֶת וּבֶאֱמוּנָה,
חֹק וְלֹא יַעֲבוֹר:

Emet veYatssiv

The recitation of Shema' is immediately followed by another list of divine attributes, this time just one word each. The image of a staircase is because there are 15, a number associated with ascent – 15 steps of the Mishkan, 15 Shiré haMa'aloṭ – and also with these, they take us one step higher in our psychological build-up towards the 'Amidah.

The Ben Ish Ḥai instructs that they are to be considered one unit, not to be interrupted – or to be started again if one does. It is for this reason that we continue holding our tsitsit until the end of the passage (la'aḍ) – at which point we can kiss and let go of them.

Like the two blessings prior to the Shema', Emet veYatssiv is themed, firstly around יהוה*'s trustworthiness and faithfulness, and secondly, the ḥatimah – our redemption.*

Truth that You are THEM, יהוה

ours and our ancestors' *Elohim*,

ours and our ancestors' Sovereign,

ours and our ancestors' redeemer,

ours and our salvation's rock,

our saviour and rescuer,

it has always been Your name,

and we have no other *Elohim*

except you, selah.

Our Ancestors' Help

You have always been,
shield and saviour to them
and to their descendants after them
through every generation.

Your dwelling is the farthest cosmos
and Your law and Your righteousness
extend to the furthest land.

True: happy is the person who listens to Your precepts and Your instruction, and places Your word on their heart.

True: You are Liege to Your people, and a mighty Sovereign to them – parents and children.

***Emeṭ** sha-Attah hu Aḍonai*
Elohénu vÉlohé aḇoṯénu,
malkénu melekh aḇoṯénu,
go-alénu go-él aḇoṯénu,
tsu-rénu tsur yeshu'aṯénu,
podénu umatssilénu,
mé'olam hu shemekha
ve-én lanu 'oḏ Elohim
zulaṭekha, selah.

'Ezraṭ aḇoṯénu

Attah hu mé'olam,
magén umoshia' lahem
veliḇnéhem aḥaréhem
bekhol–dor vaḏor.
Berum 'olam moshaḇekha
umishpatekha vetsiḏkatekha
'aḏ afsé–arets.

Emeṭ:

ashré ish shéyyishma'
lemitsvoṯekha, veṭoraṭekha
uḏḇarekha yasim 'al–libbo.

Emeṭ:

Attah hu Aḍon le'ammekha
umelekh gibbor lariḇ riḇam
le'aḇoṯ uḇanim.

אֱמֶת שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ,
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
צוּרֵנוּ צוּר יְשׁוּעָתֵנוּ,
פּוֹדֵנוּ וּמַצִּילֵנוּ,
מֵעוֹלָם הוּא שְׁמֶךָ,
וְאֵין לָנוּ עוֹד אֱלֹהִים
זוּלָתְךָ, סֶלָה.

עֶזְרַת אֲבוֹתֵינוּ

אַתָּה הוּא מֵעוֹלָם,
מָגֵן וּמוֹשִׁיעַ לָהֶם
וְלִבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ
עַד אַפְסֵי־אָרֶץ.

אֱמֶת

אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל־לִבּוֹ.

אֱמֶת

אַתָּה הוּא אָדוֹן לְעַמֶּךָ,
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם לְאָבוֹת וּבָנִים.

Emet veYatssiv

Throughout the blessing, the word for 'truth' (אֱמֶת) is repeated over and over. According to many grammarians, the word Emet originates as a contraction of the longer and more archaic word, אֱמֶנֶת, meaning 'trusted.' Thus, we are affirming, above all else, an idea that veracity lies in reliability. Something is 'true' if it can be relied on and trusted in. Similarly, what we say when we talk about belief (אֱמוּנָה) is that something is trustworthy and reliable. In the Hebrew imagination, 'truth' and 'trust' go hand-in-hand, and in both cases, the concept is extraordinarily important to our spiritual lives.

This is also the root of the word 'amén' – when we respond amén, we are attesting that something is true, not necessarily as a statement of our scientific testing, but that we trust in it.

True:

You are the first
and You are the last,
without You we have no
Sovereign, redeemer, or saviour.

True:

From Mitsrayim you redeemed us,
יהוה, our *Elohim*. And from the
house of bondage you saved us.
You killed all of their first-born, but
Your firstborn, Yisraél, you redeemed.
For them you split the Sea of Reeds.
While you drowned the wicked,
Your beloved crossed the Sea,
"and water covered their enemies,
not a single one remained."

For this, Your beloved ones praise
and elevate *Él*, your dear ones give
song and melody and praise,
blessing and thanks, to the Sovereign
living and existing *Él*, raised and
glorious, great powerful and awesome,
who lowers the proud to the Earth and
elevates the humble to Heaven, who
frees the bound, redeems the humble,
assists the poor, the answerer of THEIR
people Yisraél when they call on THEM..

Emeṭ:

Attah hu rishon
ve-Attah hu aḥaron,
umibal'aḏékha én lanu
melekh go-él umoshia'.

Emeṭ:

miMitsrayim ge-altanu,
Aḏonai Elohénu,
umibéṭ 'aṿaḏim peḏitanu.
Kol–bekhoréhem haragta,
uṿkhorekha Yisraél ga-alta,
veYam Suf lahem baka'ta
vezéḏim tibba'ta,
viḏiḏim 'aṿeru yam,
vaykhassu mayim tsaréhem,
eḥaḏ méhem lo noṯar.

'Al–zoṭ, shibbeḥu ahuṿim
veromemu la-Él, venaṯenu
yeḏiḏim zemiroṭ shiroṭ
veṯishbaḥoṭ, berakhoṭ vehoḏa-oṭ
lamelekh Él ḥai veḳayyam,
ram venissa, gaḏol (gibbor)
venora, mashpil gé-im 'aḏé arets,
umagbiahh shefalim 'aḏ marom,
motsi asirim, poḏeh 'anavim,
'ozér dallim, ha'oneh le'ammo
Yisraél be'éṭ shavve'am élav.

Emet veYatssiv

You killed all of their first-born, but Your first-born, YisraÉl, you redeemed. This potent reminder of the violence of the Exodus recalls the language used in that book to refer to YisraÉl as the 'first-born' of יהוה. We are referred to as the first-born not to convey priority or superiority, but to signify responsibility. As the first people to accept monotheism, YisraÉl is tasked with the extra responsibility of communicating that profound truth to the world. Just as the first-born child of a family would have held special responsibility for the education of the younger children, the notion of YisraÉl being a 'chosen people' marks them as having the extra task of educating other peoples, all of whom can be poetically compared to be children of יהוה. We are grateful for the salvation of the Exodus even while recognising the painful symmetry with the death of the first-born in Egypt.

אֱמֶת
אַתָּה הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

אֱמֶת
מִמִּצְרַיִם גְּאַלְתָּנוּ,
יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ,
וּבְכוֹרְךָ יִשְׂרָאֵל גָּאָלְתָּ,
וְיַם סוּף לָהֶם בָּקַעְתָּ,
וְזֵדִים טִבַּעְתָּ,
וִידִידִים עָבְרוּ יָם,
וַיְכַסּוּ מַיִם צָרֵיהֶם,
אֶחָד מֵהֶם לֹא נוֹתָר.

עַל־זֹאת, שִׁבְּחוּ אֲהוּבִים
וְרוֹמְמוּ לָאֵל, וְנָתְנוּ יְדִידִים
זְמִרוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת,
לַמֶּלֶךְ אֵל חַי וְקַיָּם,
רָם וְנִשָּׂא, גָּדוֹל (גִּבֹּר) וְנוֹרָא,
מַשְׁפִּיל גֵּאִים עֲדֵי אָרֶץ,
וּמַגְבִּיהַּ שְׁפָלִים עַד מָרוֹם,
מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנָוִים,
עוֹזֵר דַּלִּים, הָעוֹנֶה לְעַמּוֹ
יִשְׂרָאֵל בְּעֵת שַׁוְּעָם אֵלָיו.

Glory to the Highest *Él*,
their redeemer, blessed is THEY.
Mosheh, Aharon, Miriam and all
the children of Yisraél who came up
from the sea answered You in
song with great joy, exclamation,
celebration and revelry,
they all answered and said:

"Who is like You
among the *élim*, יהוה?"

"Who is like You
exalted in holiness, who does
wonders in awesome glory?!"

The redeemed praised
Your great name with a new
song at the edge of the Sea.
Together they all thanked You,
crowned You saying:

"יהוה shall rule
forever and ever!"

And it's said: our redeemer's
name is יהוה OF LEGIONS,
Holy One of Yisraél,

**Blessed are You, יהוה,
who redeems Yisraél.**

steps backwards...

*Tehilloṭ le-Él 'Elyon go-alam,
barukh hu umẏorakh, Mosheh
(uẏné)/(ve-Aharon uMiriam vekhol
Bené) Yisraél (keshé'alu min hayam)
lekha 'anu shirah (ẏegilah ẏerinah)
ẏesimḥah (ẏetsahalah) rabbah,
('anu) ve-ameru khullam:*

*"Mi khamokha
ba-élim Aḍonai?"*

*"Mi kamokha
ne-dar bakoḍesh,
nora tehillot 'oséh fele?"*

*Shirah ḥaḍashah shibeḥu
ge-ulim leshimkha hagaḍol 'al
sefaṭ hayam, ẏaḥaḍ kullam
hoḍu vehimlikhu ve-ameru:*

*Aḍonai yimlokh
le'olam va'ed.*

*Vene-emar: go-alénu
Aḍonai Tseẏa-oṭ shemo
Ḳeḍosh Yisraél,*

*Barukh Attah Aḍonai,
ga-al Yisraél.*

Emet veYatssiv

Mosheh, Aharon, Miriam and all the children of Yisraél who came up from the sea... The gold words in this passage come from the Persian minhag, and are more expansive. As well as the important inclusion of Miriam, describing us as all those "who came up from the sea," creates a beautiful mikveh-like image of the transitional moment at which we became a people.

The context of the Shirat haYam leads onto the quotes from it that follow: Who is like You, exalted in holiness, who does wonders in awesome glory?! [...]יהוה shall rule forever and ever! These raw exclamations were the human response of the children of Yisraél to freedom, contrasting with the quotes from angels, earlier in the shema blessings, in the Yotser. It is on this human note which we conclude this blessing and move to the centrepiece of the Siddur, the 'Amiḍah.

תְּהִלּוֹת

לְאֵל עֶלְיוֹן גּוֹאֲלָם, בָּרוּךְ הוּא וּמְבֹרָךְ,
מֹשֶׁה (וּבְנֵי)/(וְאַהֲרֹן וּמִרְיָם וְכָל־בְּנֵי) יִשְׂרָאֵל
(כְּשֶׁעָלוּ מִן הַיָּם) לְךָ עָנוּ שִׁירָה
(בְּגִילָה בְּרִנָּה) בְּשִׂמְחָה (וְצָהֳלָה) רַבָּה
(עָנוּ) וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִם יְיָ,
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים
לְשִׁמְךָ הַגָּדוֹל עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר: גֹּאֲלֵנוּ
יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל,

בָּרוּךְ אַתָּה יְיָ,
גָּאַל יִשְׂרָאֵל.

S T A

Take three

Open my lips, and my mouth will tell of Your praises

Aḍonai sefatai tiftaḥ, ufi yaggiḍ tehillaṯekha

Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥaḳ, Riṿḳah,
Ya'aḳoṿ, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṯénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya'aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasḍé aṿoṯ,
uméṿi go-él liṿné ṿenéhem,
lema'an shemo be-ahaṿah.

/ Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim.*

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṯṿénu beséfer haḥayyim
lema'anakh Elohim ḥayyim.)

Sovereign who helps
and recalls and saves and protects,
Blessed are You, יהוה,
who protects Aṿraham.

Melekh 'ozér
ufoḳéḍ umoshia' umagén,
Barukh Attah Aḍonai
magén Aṿraham.

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṯ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṯ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

STAND

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

/ Said during the Ten Days of Repentance
זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

/ In summer (ie, from Pesaḥ)	/ In winter (ie, after Shémini Atsereṭ)
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust.
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

/ Said during the Ten Days of Repentance
Who is like you, Merciful Parent, who remembers Your creatures with compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives
the dead.

Attah gibbor le'olam Aḍonai
meḥayyéh méṭim Attah
raḅ lehoshia'

moriḍ hatal.	*mashshiḅ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné 'afar.
Mi khamokha ba'al geḅuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu'ah.

(Mi khamokha,
aḅ haraḥaman zokhér yetsuraḅ
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.

Barukh Attah Aḍonai
meḥayyéh haméṭim.

‘Amidah

In every iteration of the ‘Amidah, the first three blessings are the same, known as: Avot (ancestors), Gibbor (might), and Kedushshah (sanctity). These three serve as an introduction, with the middle thirteen blessings of the weekday ‘Amidah substituted for other blessings on different occasions (Shabbat, Yom Tov, etc.)

Like any blessings, the central element is the last line, the Hatimah (seal), and in the event that someone is rushed or unable to find the time to say the full ‘Amidah, one can simply recite the nineteen hatimot and fulfill their obligation. Although the ‘Amidah is framed around statements which praise and describe יהוה, the prayer has a dual role. Do we recite it for the Divine, or ourselves? We should also remember that prayer is meant to be a self-reflexive exercise, reminding us of spiritual concepts and correct conduct.

S T A N D

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

/ In summer (ie, from Pesaḥ)	/ In winter (ie, after Shémini Atsereṭ)
מוֹרִיד הַטָּל.	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

/ Said during the Ten Days of Repentance

מִי כָמוֹךָ אָב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בָּרוּךְ אַתָּה יְיָ

מְחַיֵּה הַמֵּתִים.

/ Said only in the Reader's repetition

We shall sanctify and extol,

just like the tranquil secret dialogue of the holy angels, who triplicate Your sanctity, as it is written by Your prophet:

BOW BOW B O W
"And they called, one to another, and said:"
RIGHT LEFT

(Community:)

"Holy Holy Holy

יהוה of Legions, the entire world is full of Their glory!"

Opposite them, others praise and say:

(Community:)

"Blessed is the glory of יהוה in Their place!"

In Your holy words it is written that they say:

(Community:)

"יהוה shall rule forever, the *Elohim* of Tsiyyon, For every generation, Praise *Yahh!*"

Naḳdishakh vena'aritsakh,
keno'am siaḥ soḍ sarfé ḳoḍesh,
hamshalleshim lekha ḳeḍushshah,
vekhén katuv 'al yaḍ neviakha:
"Veḳara zeh–el zeh ve-amar:"

"Ḳaḍosh
Ḳaḍosh
Ḳaḍosh
Aḍonai Tseva-ot,
melo khol-ha-arets
keyoḍo"

Le'ummatam
meshabbeḥim ve-omerim:

"Barukh keyoḍ
Aḍonai mimeḳomo"

Uyḍivré koḍshekha
katuv lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh"

‘Amidah

The Ḳedushshah, originating in Merkayah mysticism, is a re-enactment of angelic prayer. The Ḥazzan acts as the stage directions, and the Ḳahal chant the script, filling in the lines of angels when given their cues. We are choreographed, too – it is traditional to bounce up onto the balls of one’s feet as one chants. Standing focused in the Divine presence during the ‘Amidah, with nothing in mind other than prayer, is just a little taste of angelic life – and, other that on Kippur, this little taste is enough, and after it is completed we land back on Earth as humans.

Kavvanah from Rabbi Josh Hearshen, OVS: The first Ḳadosh, think about your relationship with the Divine. The second Ḳadosh, think of your relationship with other people. The last Ḳadosh, think of your relationship with yourself. Each of these unique relationships make you who you are, and each is sacred.

S T A N D

/ Said only in the Reader’s repetition

נַקְדִּישְׁךָ וְנַעֲרִיצְךָ,
כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל יַד נְבִיאֶךָ:
(ימין) (שמאל)
"וְקָרָא זֶה־אֶל זֶה וְאָמַר"

(קהל:)
"קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ"

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)
"בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ"

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)
"יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ"

You are holy and Your name is holy,
and holy ones, every day
they praise you, *selah!*

Blessed are You, יהוה,
the holy *Él*.

/ Said instead during the Ten Days of Repentance
...the holy Sovereign

You grace humanity with knowledge,
and teach mortals understanding.

You have graced us with...
...knowledge and understanding and intellect.
...wisdom, understanding and knowledge.

Blessed are You, יהוה,
who graces with knowledge.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to return
completely before you.

Blessed are You, יהוה,
who desires returning.

Attah kaḍosh veshimkha kaḍosh,
ukḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él hakaḍosh.

(...hamelekh hakaḍosh)

Attah ḥonén le-aḍam da'at,
umlamméḍ le-enosh binah.
Veḥonnénu mé-ittekha...
...dé'ah uvinah vehaskél.
...ḥokhmah, binah vaḍa'at.

Barukh Attah Aḍonai
ḥonén hada'aṭ.

Hashivénu
Avinu
leToratekha,
vekarevénu
Malkénu
la'avodatekha,
vehaḥazirénu bitshuvah
shelémah lefanekha.

Barukh Attah Aḍonai
harotseh bitshuvah.

‘Amiḍah

...understanding...

The fourth blessing concerns intellectual and cognitive abilities. Our minds are so important to a spiritual life that after evoking history (Avoṭ), nature (Gibbor), and sanctity (Ḳedushshah), the only appropriate next step is to express our gratitude for the mind which allows us to pray in the first place.

In the Jewish imagination, a spiritual relationship or life cannot be exclusively physical. By definition, the spiritual is that which is non-physical. Therefore, the intellectual life of an individual is seen as the location of spiritual struggle and satisfaction.

Kavvanah: how can you use your mind to reach the realms of spiritual life? Observe your own thoughts – step outside yourself and appreciate the richness of the speed, diversity, and depth of our imaginations.

STAND

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

/ Said instead during the Ten Days of Repentance

...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.
וְחָנֵּנוּ מֵאִתְּךָ...
...דֵּעָה וּבִינָה וְהַשְׂכֵּל.
...חָכְמָה בִּינָה וָדָעַת.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ
אָבִינוּ
לְתוֹרָתֶךָ,
וְקָרְבֵנוּ
מַלְכֵּנוּ
לַעֲבוֹדָתֶךָ,
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ,
הָרוֹצֶה בִּתְשׁוּבָה.

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving *Él*.

Blessed are You, יהוה,
who is patient and abounds
in forgiveness.

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, *Él*, are a strong redeemer.

Blessed are You, יהוה,
who redeems Yisraél.

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us

Selaḥ–lanu
Avinu
ki ḥatanu,
meḥol lanu
Malkénu,
ki fasha'nu.
Ki Él tov vesallaḥ Attah.

Barukh Attah Adonai
ḥannun hamarbeh lisloaḥ.

Re-éh na be'onyénu
veriyah rivénu.
Umahér lega-olénu
ge-ullah shelémah
lema'an shemekha.
Ki Él go-él ḥazak Attah.

Barukh Attah Adonai
go-él Yisraél.

Refa-énu Adonai venérafé,
hoshi'énu venivvashé'ah,
ki tehillaténu Attah.
Veha'aléh arukhah
umarpé

‘Amiḍah

...struggle our struggles... *A critical function of Jewish prayer seems to be that it transcends simple petition, and actually encompass protest as well. Indeed, many of our prayers seem to be a way of lodging a protest with the Divine. Pay attention to what a mess it is down here! Look at our suffering! Look at it! This posture of protest is made possible by the notion of covenant, which far surpasses a more simplistic Divine model of human subservience. The covenant which we believe animates our religious life is one that affords both parties privileges and powers. We have the ability to draw the Divine attention to the sorry state of affairs, and also to hold THEM accountable as a result. Redeem us, for the sake of Your name. By invoking our covenantal partnership we can permit ourselves to understand that much of what we do when we pray is not to petition: but to protest.*

STAND

סְלַח־לָנוּ
אָבִינוּ
כִּי חָטָאנוּ,
מְחֹל לָנוּ
מַלְכֵּנוּ
כִּי פָשָׁעְנוּ.
כִּי אֵל טוֹב
וְסַלָּח אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
חַנּוּן הַמַּרְבֶּה
לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ
וְרִיבָה רִיבֵנוּ.
וּמַהֵר לְגָאֳלֵנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל חָזָק אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יְיָ וְנֵרָפֵא,
הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה,
כִּי תְהִלָּתֵנוּ אָתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמַרְפֵּא

all disease,
and all pain,
and all suffering.
For You are a healing *Él*,
You are compassionate and faithful.
Blessed are You, יהוה,
who heals the sick.

lekhol–tahalu-énu
ulkhol–makh-ovénu
ulkhol–makkoténu. Ki Él rofé,
rahaman vene-eman Attah.
Barukh Attah Adonai
rofé holim.

/ *In summer*

Bless us,
our Parent,
along with
the work of
our hands,
and bless
our years
with the
desired dew,
blessing
and growth.

Barekhénu
Avinu
bekhol–
ma'aséh
yadénu
uvarékh
shenaténu
betalelé
ratson
berakhah
undavah.

/ *In winter*

Bless us,
יהוה, our *Elohim*,
for this year
and may all of its
harvest be good.
And give dew and rain
as a blessing upon all
the face of the soil and
water the face of the
Earth. And sustain
all of Your world with
Your goodness. And fill
our hands with Your produce, and with
the wealth of the gifts of Your hands.
Guard and protect this year from all
kinds of evil, and from all plague
and from all misfortune.

Barékh 'alénu
Adonai Elohénu
et–hashanah hazot
ve-et kol–miné
tevu-atahh letovah.
Vetén tal umatar
livrakhah 'al kol–
pené ha-adamah,
veravvéh pené
tévél, vesabba' et–
ha'olam kullo
mituvekha.
Umalle yadénu mibirkhotekha
umé'osher mattenot yadekha.
Shamerah vehatsilah shanah zo
mikol–davar ra'
umikol–miné mash-hit
umikol–miné pur'anut.

‘Amiḍah

Bless us...

This blessing focuses on the agricultural symbolism critical to the Torah. As a result, there is a different version recited during the two seasons (rainy season and dry season) recognised by our Sages.

We can sense from the words of the longer winter blessing, the anxiety surrounding winter in an agricultural society – everything hung on the line of a good harvest each year, and a dry winter would kill. But winter anxieties are present also in contemporary urban society – as the nights draw in, the mood lowers, and it can be difficult to pull ourselves through the dismal grey evenings. Let this longer blessing be a comfort in those times. Furthermore, when reading either blessing, let yourself think back a year in the past, or forwards a year in the future – what has this year brought? What do we want next year to bring?

S T A N D

לְכָל־תַּחֲלוּאֵינוּ
וּלְכָל־מַכְאוֹבֵינוּ
וּלְכָל־מַכּוֹתֵינוּ.
כִּי אֵל רוֹפֵא,
רַחֲמָן וְנֶאֱמָן אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
רוֹפֵא חוֹלִים.

/ In summer

בָּרְכֵנוּ
אָבִינוּ
בְּכָל־
מַעֲשֵׂה
יָדֵינוּ
וּבָרֵךְ
שְׁנָתֵנוּ
בְּטַלְלֵי
רָצוֹן
בְּרָכָה
וּנְדָבָה.

/ In winter

בָּרֵךְ עָלֵינוּ
יְיָ אֱלֹהֵינוּ
אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי
תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר
לִבְרָכָה עַל
כָּל־פְּנֵי הָאֲדָמָה
וְרַוֵּה פְּנֵי תֵבֵל.
וְשַׂבַּע אֶת־הָעוֹלָם
כֻּלּוֹ מִטּוּבֶךָ.

וּמַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ
וּמֵעֹשֶׁר מַתְּנוֹת יָדֶיךָ.
שָׁמְרָה וְהַצִּילָה שָׁנָה זוֹ
מִכָּל־דָּבָר רָע וּמִכָּל־מִינֵי מַשְׁחִית
וּמִכָּל־מִינֵי פוּרְעָנוּת.

May it be of good hope
and end in peace.
Take pity and be merciful upon it
and upon all its harvest and produce,
and bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good years as a blessing.
For You are a good *Él*, and do good,
and You bless each year.

Blessed are You, יהוה,
who blesses each year.

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.
And gather us quickly from the four
corners of the Earth to our land.

Blessed are You, יהוה,
who gathers THEIR dispersed
people, Yisraél.

Va'aséh lahh tikvah toṿah
ve'aḥariṭ shalom. Ḥus veraḥém
aleha ve'al kol–teṿu-aṭahh
uférotẹha, uṿarekhahh ṿegishmé
ratson, berakhah unḍaṿah.

Uṭ-hi aḥariṭahh,
ḥayyim vesaṿa' veshalom
kashanim hatoṿoṭ liṿrakhah.
Ki Él toṿ umétiṿ Attah
umṿarékh hashanim.

Barukh Attah Aḍonai
meṿarékh hashanim.

Teḳa'

beshofar gaḍol leḥéruṭénu,
vesa nés lekabbéts galuyyoṭénu.
Vekabbetsénu yaḥaḍ (mehérah)
mé-arba' kanfoṭ ha-arets le-artsenu.

Barukh Attah Aḍonai
mekabbéts niḍḥé
'ammo Yisraél.

'Amidah

...perform the miracle... This line reveals an interesting feature of Hebrew vocabulary: the word that we typically use for 'miracle' (nés) is only used so metaphorically. The word nés actually means a banner, like the sort that would be held by a flag-bearer when riding into battle. It is a standard which marks power and allegiance. 'Miracles' then, are simply the banners of the Divine in the world – the flags that point to the fact that יהוה *intervenes in our reality, both in ways that we see and those that we don't.*

R' de Sola Pool, in his translation, renders this phrase as, 'Set up the banner to gather our exiles.' Here, we've opted for the metaphorical meaning (perform a miracle). Yet, in both cases we should attempt to preserve the image in our minds of the flag waving in the breeze, signifying where power lies.

STAND

וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה
וְאַחֲרִית שָׁלוֹם.
חוּס וְרַחֵם עָלֶיהָ
וְעַל כׇּל־תְּבוּאָתָהּ וּפֵרוֹתֶיהָ,
וּבָרְכָהּ בְּגִשְׁמֵי רָצוֹן,
בְּרָכָה וּנְדָבָה.

וּתְהִי אַחֲרִיתָהּ,
חַיִּים וְשָׂבָע וְשָׁלוֹם
כַּשָּׁנִים הַטּוֹבוֹת לִבְרָכָה.
כִּי אֵל טוֹב וּמֵטִיב אַתָּה
וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְיָ,
מְבָרֵךְ הַשָּׁנִים.

תְּקַע

בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד (מְהֵרָה) מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

Return our judges as they first were
and our advisors as they used to be,
and take away our grief and sorrow.
And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!

Blessed are You, יהוה,
Sovereign who loves
justice and order.

/ Said instead during the Ten Days of Repentance
...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swifty suppress them.
And governments of / And all who do
evil deeds: swifty uproot and smash
and eliminate and overpower them,
soon in our days.

Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.

Hashiḇah shofeṯénu keḇarishonah
veyo'atsénu keḇattehillah,
vehasér mimennu yagon
va-anaḥah. Umlokh 'alénu mehérah,
Attah Aḏonai leḇaddekha (beḥesed)
beraḥamim betseḏeḳ uḇmishpat.

Barukh Attah Aḏonai
melekh ohéḇ
tseḏaḳah umishpat.

(...hamelekh hamishpat.)

Lamalshinim al tehi ṭiḳvah,
vekhol–haminim
vekhol–hazéḏim
kerega' yoḇéḏu.
Vekhol–oyeḇekha
vekhol–sone-ékha
mehérah yikkaréṭu.
(Umalkhut)/(Vekhol–'osé) rish'ah,
mehérah ṭe'aḳḳér uṭshabbér
uṭkhallém veṭakhni'ém
bimhérah veyaménu.

Barukh Attah Aḏonai
shoḇér oyeḇim
umakhnia' zéḏim.

‘Amiḍah

i thank You God for most this
amazing day:
for the leaping greenly spirits of
trees and a blue true dream of sky;
and for everything
which is natural
which is infinite
which is yes

(i who have died am alive again
today, and this is the sun’s birthday;
this is the birth
day of life and of love and wings:
and of the gay great happening
illimitably earth)

how should tasting touching
hearing seeing breathing any –
lifted from the no
of all nothing –
human merely being doubt
unimaginable You?
(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings

D N A T S

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה,
וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה.
וּמְלוֹךְ עָלֵינוּ מְהֵרָה,
אַתָּה יְיָ לְבַדְּךָ (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

/ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַמִּשְׁפָּט.

לַמַּלְשִׁינִים אַל תְּהִי תִקְוָה,
וְכָל־הַמִּינִים
וְכָל־הַזֵּדִים
כְּרֶגַע יֹאבֵדוּ.
וְכָל־אוֹיְבֶיךָ
וְכָל־שׂוֹנְאֶיךָ
מְהֵרָה יִכָּרֵתוּ.
(וּמַלְכוּת)/(וְכָל־עֹשֵׂי) רִשְׁעָה,
מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר
וּתְכַלֵּם וְתַכְנִיעֵם
בִּמְהֵרָה בְיָמֵינוּ.

בָּרוּךְ אַתָּה יְיָ,
שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים.

On the righteous and on the pious
and on the remnant of Your people
the House of Yisraél and their elders, and on the remainder of their institutions, and on the righteous converts among us. They yearn for Your mercy, יהוה our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarassed
for we trust in You,
and on Your great mercy
we truly depend!

**Blessed are You, יהוה,
depended on and trusted
by the righteous.**

*ʿAl hatsaddikim veʿal haḥasaḏim
veʿal she-ériṯ ʿammekha
Béṯ Yisraél (veʿal ziknéhem),
veʿal pelétaṯ béṯ sofréhem,
veʿal géré hatsseḏek beʿalénu.
Yehemu na raḥamekha,
Aḏonai Elohénu,
veṯén sakhar toḇ lekhol–
haboteḥim beshimkha be-emeṯ,
vesim ḥelḳénu ʿimmahem.
Ulʿolam lo néḇosh ki–ḇekha
bataḥnu, veʿal ḥasdekha hagaḏol
be-emeṯ nishʿanenu.*

***Barukh Attah Aḏonai
mishʿan umiḇtaḥ
latsaddiḳim.***

Dwell within Yerushalayim,
Your city, as You said You would.
And the throne of Daviḍ Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.

**Blessed are You, יהוה,
who builds Yerushalayim.**

*Tishkon beṯokh Yerushalayim
ʿirkha ka-asher dibbarta.
Vekhissé Ḏaviḏ ʿaḇdekha
mehérah leṯokhahh takhin.
Uḇnéh oṯahh binyan ʿolam
bimhérah beyaménu.*

***Barukh Attah Aḏonai
bonéh Yerushalayim.***

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׁאֵרִית עַמְּךָ
בֵּית יִשְׂרָאֵל (וְעַל זְקֵנֵיהֶם),
וְעַל פְּלֵיטַת בֵּית סְפְרֵיהֶם,
וְעַל גֵּרֵי הַצֶּדֶק בְּעָלֵינוּ.
יֶהֱמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת,
וְשִׂים חֶלְקֵנוּ עִמָּהֶם.
וּלְעוֹלָם לֹא נֵבוֹשׁ
כִּי־בְךָ בָטָחְנוּ,
וְעַל חַסְדְּךָ הַגָּדוֹל
בֶּאֱמֶת נִשְׁעָנְנוּ.

בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לַצַּדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כַּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עַבְדְּךָ
מְהֵרָה לְתוֹכָהּ תָּכִין.
וּבְנֵה אוֹתָהּ בִּנְיַן עוֹלָם
בִּמְהֵרָה בְיָמֵינוּ.

בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלָיִם.

STAND

‘Amiḍah

...as You said You would. *Once again, the plaintive tone of the liturgy is combined with protest: You said you would dwell in Jerusalem! There is a certain degree to which we are just simply trying to hold* יהוה *to account for all the promises made in the Torah. Yet, it would be foolish to think that it was so easy as to just invite the Divine to dwell in any particular place.*

In the many rabbinic discussions about the Shekhinah (that element of the Divine that dwells on Earth), they imagine her dwelling at the bedside of someone ill, next to someone dying, with two people studying Torah, in a home filled with love, etc. Although we may plead for the Divine to 'go home,' we do so while understanding that it isn't so simple, and it actually never was.

Cultivate the shoot of
Your servant David,
so it flourishes soon,
and may his horn sound
with Your salvation,
for it is Your salvation
we hope for each and every day!

Blessed are You, יהוה,
who cultivates
the horn of salvation.

Hear our voices,
יהוה our *Elohim*, merciful Parent,
be gracious and compassionate to us.
Receive our prayers
mercifully and willfully!
For you are an *Él* who hears
prayers and supplications.
And before You, our Sovereign,
our prayers won't return empty.
Be gracious to us and answer us,
and hear our prayers. For You hear
the prayer of every mouth.

Blessed are You, יהוה,
who hears prayer.

Eṭ–tsemaḥ Daviḍ ʻaṿdekha
mehérah ṭatsmiaḥ,
veḳarno tarum
bishuʻaṭekha,
ki lishuʻaṭekha
ḳivvinu kol–hayom.

Barukh Attah Aḍonai
matsmiaḥ ḳeren yeshuʻah.

Shema' kolénu
Aḍonai Elohénu, Aṿ raḥaman,
ḥus veraḥém ʻalénu.
Veḳabbél beraḥamim
uṿratson eṭ–tefillaṭénu.
Ki Él shoméa'
tefilloṭ veṭaḥanunim Attah.
Umilefanekha Malkénu
réḳam al teshiṿénu.
Ḥonnénu vaʻanénu,
ushma' tefillaṭénu. Ki Attah
shoméa' tefillaṭ kol–peh.

Barukh Attah Aḍonai
shoméa' tefillah.

‘Amiḍah

Hear our voices.
This last of the middle-blessings which characterise the weekday ‘Amiḍah call upon the Divine to hear and listen to our supplications. Using the same language as the Shema’ above, we draw a fitting parallel with the call to listen. The focus on auditory experience of spirituality is profound. R’ Jonathan Sacks suggests that:

“יהוה is to be found not by looking but by listening. [THEY] lives in words – the words [THEY] spoke to the patriarchs and matriarchs, prophets and priests; ultimately in the words of the Torah itself – the words through which we are to interpret all other words.”
(Re-eh 5768)

Just as we remind ourselves to listen in the Shema’, we remind the Divine to listen here, with Shema’ Kolénu.

STAND

אֶת־צֶמַח
דָּוִד עַבְדְּךָ
מְהֵרָה תַצְמִיחַ,
וְקַרְנוֹ תָּרוּם
בִּישׁוּעָתֶךָ,
כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ,
מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ
יְיָ אֱלֹהֵינוּ, אָב הָרַחֲמָן,
חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ
תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה.
וּמִלְּפָנֶיךָ מַלְכֵּנוּ
רֵיקָם אַל תְּשִׁיבֵנוּ.
חָנֵּנוּ וַעֲנֵנוּ,
וּשְׁמַע תְּפִלָּתֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵעַ תְּפִלָּה.

Desire, יהוה our *Elohim*, Your people Yisraél and their prayers with favour. And restore the service of Your sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You.

/ Said during Rosh Ḥodesh and festivals

Our *Elohim*, and *Elohim* of our ancestors,

lift and bring,

carry, make seen and desired,
make heard, make recalled,
and make remembered

our memory

and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and happiness, goodness, grace, love, and mercy,

on today:

/ On Sukkoṭ	/ On Pesaḥ	/ On Rosh Ḥodesh
this Festival of Sukkoṭ	this Festival of Matssoṭ	this New Month

to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be'ammekha Yisraél
veliṯfillaṯam she'éh.
Vehashéḇ ha'aḇoḍah liḏḇir
béṯekha, ve-ishshé Yisraél,
uṯfillaṯam mehérah be-ahaḇah
ṯeḳabbél beratson.
Uṯ-hi leratson tamiḍ
'aḇoḍaṯ Yisraél 'ammekha.

(Elohénu vÉlohé aḇoṯénu,

ya'aleh veyaḇo,

yaggia', yéra-eh veyératseh,
yishshama', yippaḳéḍ, veyizzakhér

zikhronénu

vezikhron aḇoṯénu
zikhron Yerushalayim 'irakh
vezikhron Mashiaḥ miBéṯ–Daviḍ 'aḇdakh,
vezikhron kol–'ammekha Béṯ–Yisraél
lefanekha liflétah, letoḇah,
leḥén leḥeseḍ ulraḥamim

beyom:

/ On Sukkoṭ	/ On Pesaḥ	/ On Rosh Ḥodesh
Ḥag HaSukkoṭ hazeh	*Ḥag HaMatssoṭ hazeh*	*Rosh HaḤodesh hazeh*

leraḥém bo 'alénu ulhoshi'énu. Zokhrénu
Aḍonai Elohénu bo letoḇah (K: Amén),
ufokḏénu ḇo liḇrakhah (K: Amén),
vehoshi'énu ḇo leḥayyim toḇim (K: Amén).

STAND

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

/ Said during Rosh Ḥodesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם:

/ On Sukkoṭ	/ On Pesaḥ	/ On Rosh Ḥodesh
חַג הַסֻּכּוֹת הַזֶּה	חַג הַמַּצּוֹת הַזֶּה	רֹאשׁ הַחֹדֶשׁ הַזֶּה

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

‘Amiḍah

From a distance
everything looks like a miracle –
but up close,
even a miracle doesn’t appear so.
Even someone who crossed the Red Sea
when it split only saw the sweaty back
of the one in front of him
and the motion of his big legs,
and at most,
a hurried glance to the side,
fish of many colors in a wall of water,
like in a marine observatory behind
walls of glass.

The real miracles happen at the next
table in a restaurant in Albuquerque:
Two women were sitting there, one with
a zipper on a diagonal, so pretty,
the other said, “I held my own
and I didn’t cry.”
And afterwards
in the reddish corridors
of a strange hotel I saw
boys and girls holding in their arms
even smaller children, their own,
who also held cute little dolls.

-Yehuḍah Amiḥai

With salvation and mercy, be generously gracious upon us, and forgive and absolve us, and save us, for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns THEIR *Shekhinah* to Tsiyyon.

B O W

We thank You, for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

/ Said during the Reader's repetition by the Kahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

/ On Hanukkah and Purim, insert "For the miracles" on page 442

*Vidvar yeshu'ah verahamim, hus vehonnénu vahamol verahém 'alénu vehoshi'énu, ki élekha 'énénu.
Ki Él melekh hannun verahum Attah.)*

VeAttah berahamekha harabbim, tahpots banu vetirtsénu, vetehezénah 'énénu beshuvekha leTsiyyon berahamim.

Barukh Attah Adonai hamahazir shekhinato leTsiyyon.

Modim anahnu lakh, sha-Attah hu Adonai Elohénu vÉlohé avoténu le'olam va'ed. Tsurénu tsur hayyénu, umagén yish'énu Attah hu. Ledor vador nodeh lekha unsappér tehillatekha, 'al hayyénu hamesurim beyadekha, ve'al nishmoténu hapekudot lakh, ve'al nissekha shebekhol–yom immanu. Ve'al nifle-otekha vetovotekha shebekhol–'ét 'erev vavoker vetsahorayim.

Modim anahnu lakh, sha-Attah hu Adonai Elohénu vÉlohé Avoténu, Elohé kol–basar, yotserénu yotsér Beréshit. Berakhot vehoda-ot leshimkha hagadol vehakadosh, 'al shehehe-yitanu vekiyyamtanu. Kén tehayyénu ut-honnénu, vete-esof galuyyoténu lehatsrot kodshekha, lishmor hukkekha vela'asot retsonekha, ul'ovdekha belévav shalém, 'al she-anu modim lakh. Barukh Él hahoda-ot.

Hatov ki lo khalu rahamekha, hamerahém ki lo tammu hasadekha, ki mé'olam kivvinu lakh.

‘Amiḍah

...grant us grace and delight in us, This introduces the first Ḥatimah of the ‘Amiḍah’s conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

STAND

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

/ Said during the Reader’s repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

/ On Ḥanukkah and Purim, insert עַל הַנִּסִּים *on page 443*

Upon all this Your name shall be blessed, elevated, and exalted, our Sovereign, forever and always, and every part of life gives thanks to You, selah.

/ Said during the Ten Days of Repentance
Inscribe us for good life, along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W

Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

/ Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)
Blessed are You, יהוה our *Elohim*, Sovereign of the Universe, who sanctifies us with the sanctity of Aharon, and has commanded us to bless Their people Yisraél with love.

Ve῾al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le῾olam va῾eḍ,
vekhol haḥayyim yoḍukha selah.

(Ukhṭoṿ leḥayyim toṿim kol–bené ṿeriṭekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le῾olam ki toṿ.
Ha-Él, yeshu῾aṭénu ve῾ezraṭénu,
selah, ha-Él hatoṿ.

Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Kohanim

Barukh Attah Aḍonai
Elohénu melekh ha῾olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu leṿarékh
eṭ ῾ammo Yisraél
be-ahaṿah.

‘Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

S T A N D

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדְוּךָ סֶּלָה.

/ Said during the Ten Days of Repentance

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

/ Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ” overleaf.

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרוֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine THEIR face upon you and grace you.
(C: Amén)

May יהוה
lift up THEIR face to you and grant you
peace.
(C: Amén)

"And so they will link my name with the Children of Yisraél, and I will bless them"

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "Yes, may it be THEIR will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yevarekhekha
Adonai
veyishmerekha.

Ya-ér
Adonai
panav élekha
viḥunnekka.

Yissa
Adonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʿal–Bené Yisraél, va-ani avarakhem.

(Elohénu vÉlohé avoténu, barekhénu vaberakhah hameshulleshet baTorah, hakeṭuvah ʿal–yedé Mosheh ʿavdekha, ha-amurah mipi Aharon uvanav Kohanim ʿam kedoshekha, ka-amur:)

'Amiḍah

Birkaṭ Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMiḍbar, where the Divine writes these blessings to be for "Aharon and his sons".

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbaṭ, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

S T A N D

יְבָרֶכְךָ
י ה ו ה
וְיִשְׁמְרֶךָ:

(ק: אָמֵן)

יָאֵר
י ה ו ה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

(ק: אָמֵן)

יִשָּׂא
י ה ו ה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:

(ק: אָמֵן)

"וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם:"

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "כֵּן יְהִי רָצוֹן" *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי
מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

/ Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees – us and all of Your people
Yisraél, for a good life and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,

amén.

/ Repetition ends here

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥesed
(tseḍakah) veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍakah veraḥamim,
berakhah veshalom.

Vetoṿ beʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

(Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishuʿah veneḥamah,
ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʿammekha
Yisraél, leḥayyim toṿim ulshalom.)

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

‘Amiḍah

...together in the light of Your face...
This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: “In Your light do we see light,” we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amiḍah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Birkaṭ Kohanim and the last blessing of the ‘Amiḍah here. Birkaṭ Kohanim relies on the phraseology of ‘lift up your face’, ‘have your face shine’ etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

STAND

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

/ Said during the Ten Days of Repentance
בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

/Repetition ends here

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim,*

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ.*
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in Their mercy make
peace for us (BOW LEFT) and all Yisraél, (BOW RIGHT) *amén.* (BOW)

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra'
vesifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof nafshi.
Vekhol–haḳamim 'alai lera'ah,
mehérah hafér 'atsaṭam
veḳalḳél maḥashavtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳedushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi,
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

'Oseh shalom bimromav
hu yeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

‘Amiḍah

Having spent the ‘Amiḍah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal ‘Amiḍah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the ‘Amiḍah. This particular version is attributed by the Talmuḍ to Mar, son of Raṿina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar’s personal prayer (or your own that is inserted in place of it), we conclude the ‘Amiḍah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וּשְׂפָתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

*/ Some communities say, generally only on days upon which teḥinoṭ are **not** recited:*

May
the name,
יהוה
be blessed
from now
until forever.
From the rising
of the sun, until
it goes down,
may the name
יהוה
be praised.
יהוה
our Liege,
how powerful
is Your
name
upon
all
the
Earth.

Yehi
shém Aḍonai
meḇorakh
mé'attah
ve'aḍ 'olam.
Mimmizraḥ–
shemesh
'ad–meḇo-o
mehullal
shém Aḍonai.
Aḍonai Aḍonénu,
mah–addir
shimkha
bekhol
ha-arets.

*/ Some communities say, generally only on days upon which teḥinoṭ are **not** recited:*

יְהִי
שֵׁם יְיָ
מְבֹרָךְ
מֵעַתָּה
וְעַד־עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ
עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְיָ.
יְיָ אֲדֹנֵינוּ,
מָה־אַדִּיר
שִׁמְךָ
בְּכָל
הָאָרֶץ.

STAND

Shaḥariṭ

While Western Sephardi communities added these verses after the ʻArviṭ ʻAmiḍah last night, Eastern Sephardi communities add them here – in most traditions, only when teḥinoṭ are not said. There is an obvious connection to the daily cycle of light and dark: 'From the rising of the sun, until it goes down.' Yet, as we recite this, we are in the period after the sun has gone down, and before it has risen again. That anxiety, about being in the in-between, prompts us to make extra effort to assert the Divine might and power that we hope will protect us during the dark hours of the night.

In the Talmud, the Sages envision that the first human being panicked on seeing the first sunset, not knowing that the sun would rise the next day. Instead, they immediately assumed that it was growing dark due to their own mistakes – that they had caused it. (Avoḍah Zarah 8a)

Tehinot

תחינות

Teḥinoṭ

Like the personal prayer of Mar, son of Raṿina, which is often used to conclude the ʻAmiḍah, Teḥinoṭ are another example of a text which was originally personal and variable, but which became standardised over time. The custom of reciting personal supplications following the ʻAmiḍah is not obligatory, but instead developed as a common practice following the descriptions of prayer found in Daniél 9:3 and Melakhim Alef 8:54. Due to the fact that the ʻAmiḍah is a more-or-less fixed text which has been prescribed by our Sages, we should be able to make room as well for personal, unscripted, private prayer and supplication.

As such, we stop here for a moment of private prayer. On most days the text is as follows, consisting at its core of Vidui (confession) and the Taḥanun psalm, Psalm 25. On Mondays and Thursdays, additional supplications are said, which are found in the Appendix.

Teḥinoṭ, in any form, are not recited on the following days:
Shabbaṭ, all major holidays and festivals, Rosh Ḥoḍesh, Ḥanukkah, Purim, 9 Tishré, 11-14 Tishré, 23-29 Tishré, 15 Shevat, 14-15 Aḍar, the month of Nisan, 14 Iyyar, 18 Iyyar, 1-5 Sivan, 7-12 Sivan, 9 Aṿ, 15 Aṿ, and 29 Élul, nor in the house of a mourner, or in presence of a groom, bride, berit milah or baby naming.

Merciful and gracious one, we have erred before you!
Have mercy on us and rescue us!

by David:

It is to You, יהוה, that I will lift my soul! My Elohim, in You I have trusted - of this I shall not be ashamed. My enemies shall not triumph over me! What's more - none who twist towards You will be ashamed - rather those who act treacherously. Guide me to You truth and teach me – for you are the Elohim who saves me - it is You whom I have yearned for every day. Recall Your mercies, יהוה, as well as Your love - for they are eternal. The mistakes and crimes of my youth - don't remember them. Instead, in Your mercy remember me for the sake of Your goodness, יהוה. You are good and right, יהוה, in showing the mistaken the path. They will show the humble justice and teach them Their way. All of the ways of יהוה are love and truth for those who honour Their covenant. For Your name, יהוה, You will forgive my iniquity, though it is great. Who is this that is in awe of יהוה? That is the one whom They will instruct in the chosen path. That one's soul shall abide, and their descendants will inheirit Earth. יהוה's secret is for those who are in awe of Them, Their covenant to make it known. My eyes are always looking towards You, for They will pull my feet from the net. Turn towards me and be gracious to me, for I am alienated and afflicted! My mind's troubles are broad - save me from my distress! Look and see my affliction and my travail – forgive all my mistakes. Look and see how many my enemies are and the cruel hatred with which they hate me! Guard my soul and save me! Let me not be ashamed, for I have sought You as my refuge. Let simplicity and correctness preserve me, for I have twisted towards You. *Elohim*, redeem Yisraél from all of its troubles!

Raḥum veḥannun, ḥatanu lefanekha,
raḥém ʿalénu vehoshiʿénu.

LeḌaṿiḍ, Élekha Adonai nafshi essa. Elohai bekha bataḥti al–éṿoshah al–yaʿaltsu oyṿai li. Gam kol–koṿekha lo yéṿoshu; yéṿoshu habogdim réḳam. Derakhekha Adonai hodiʿéni; oreḥoṭekha lammeḍéni. Haḍrikhéni ṿa-amittekha (!) velammeḍéni, ki–Attah Elohé yishʿi; oṭekha kivviṭi kol–hayom. Zekhor–raḥamekha Adonai vaḥasadekha; ki méʿolam hémmah. ḥattoṭ neʿurai (!) ufshaʿai, al tizkor; keḥasdekha zekhar–li–Attah; lemaʿan tuṿekha Adonai. Toṿ–veyashar Adonai; ʿal–kén yoreh ḥatta-im badarekh. Yaḍrékh ʿanavim bamishpat; vilamméḍ ʿanavim darko. Kol–orḥoṭ Adonai ḥeseḍ ve-emeṭ; lenotsré ṿeriṭo veʿéḍoṭav. Lemaʿan–shimkha Adonai; vesalaḥta laʿavoni ki raṿ–hu. Mi–zeh ha-ish yeré Adonai; yorennu beḍerekh yiṿḥar. Nafsho betoṿ talin; vezarʿo yirash arets. Soḍ Aḍonai liré-av; uṿriṭo lehoḍiʿam. ʿEnai tamiḍ el–Adonai; ki hu–yotsi méreshet raglai. Pené–élai veḥonnéni; ki–yaḥiḍ veʿani ani. Tsaroṭ leṿaṿi hirḥiṿu; mimetsuḳoṭai hotsi-énu. Re-éh ʿonyi vaʿamali; vesa lekhol–ḥattoṭai. Re-éh–oyeṿai ki–rabbu vesin-aṭ ḥamas sené-uni. Shomrah nafshi vehatssiléni al–éṿosh ki–ḥasiṭi ṿakh. Tom–vayosher yitsseruni; ki kivviṭikha. Peḍéh Elohim eṭ-Yisraél; mikol tsaroṭav.

/ Some insert here the Vidui on page 395 every day.
/ On Mondays and Thursdays, some communities add the additional Teḥinoṭ here, on page 389.

רַחוּם וְחַנּוּן חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ:

לְדָוִד **אֵלֶיךָ יְיָ** נַפְשִׁי אֶשָּׂא:
אֱלֹהַי בְּךָ בָטַחְתִּי אַל־אֵבוֹשָׁה אַל־יַעַלְצוּ
אוֹיְבַי לִי: גַּם כָּל־קֹוֶיךָ לֹא יֵבֹשׁוּ יֵבֹשׁוּ
הַבּוֹגְדִים רֵיקָם: דְּרָכֶיךָ יְיָ הוֹדִיעֵנִי אֹרְחוֹתֶיךָ
לַמְּדֵנִי: הַדְרִיכֵנִי בַאֲמִתֶּךָ ׀ וְלַמְּדֵנִי כִּי־אַתָּה
אֱלֹהֵי יִשְׁעִי אוֹתְךָ קִוִּיתִי כָּל־הַיּוֹם: זְכֹר־
רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: חַטֹּאות
נְעוּרַי ׀ וּפְשָׁעַי אַל־תִּזְכֹּר כְּחַסְדְּךָ זְכָר־לִי־
אַתָּה לְמַעַן טוּבְךָ יְיָ: טוֹב־וְיָשָׁר יְיָ עַל־כֵּן
יוֹרֶה חַטָּאִים בַּדָּרֶךְ: יַדְרֵךְ עֲנָוִים בַּמִּשְׁפָּט
וִילַמֵּד עֲנָוִים דַּרְכּוֹ: כָּל־אָרְחוֹת יְיָ חֶסֶד
וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו: לְמַעַן־שִׁמְךָ יְיָ
וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא: מִי־זֶה הָאִישׁ יְרֵא
יְיָ יוֹרֶנּוּ בְּדֶרֶךְ יִבְחָר: נַפְשׁוֹ בְּטוֹב תָּלִין וְזַרְעוֹ
יִירַשׁ אָרֶץ: סוֹד יְיָ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם:
עֵינַי תָּמִיד אֶל־יְיָ כִּי הוּא־יוֹצִיא מֵרֶשֶׁת
רַגְלָי: פְּנֵה־אֵלַי וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי:
צָרוֹת לְבָבִי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי:
רְאֵה עָנְיִי וַעֲמָלִי וְשָׂא לְכָל־חַטֹּאותָי: רְאֵה־
אוֹיְבַי כִּי־רָבּוּ וְשִׂנְאַת חָמָס שְׂנֵאוּנִי: שָׁמְרָה
נַפְשִׁי וְהַצִּילֵנִי אַל־אֵבוֹשׁ כִּי־חָסִיתִי בָךְ:
תֹּם־וָיֹשֶׁר יִצְּרוּנִי כִּי קִוִּיתִיךָ: פְּדֵה אֱלֹהִים
אֶת־יִשְׂרָאֵל מִכֹּל צָרוֹתָיו:

Psalm 25

...none who twist towards You...

Here, and elsewhere (Psalm 27), we have made an intentional effort to translate the Hebrew root ק.ו.ה in line with its semantic range, rather than adapt the loaded terminology of 'hope'. The root itself is related to string and to rope - and seems to have originally been used to describe the process of making rope - twisting together several disparate threads into one much stronger whole. Where it's used metaphorically in the Psalms, we can imagine that the imagery is a kind of physical movement - a twisting, yearning, coiled tension of desire between ourselves and the Divine. To talk of 'hope' is to use inevitably Christian categories related to salvation and the hope of life after death. For the Psalmist, twisting, yearning, pulling towards the supernal realm requires active effort and means sustained and inevitable tension, held together in strength.

יהוה, the *Elohim* of Yisraél, turn back from Your anger and instead allay the wickedness of Your people!

Our Parent, Our Sovereign – You are They.
Our Parent, Our Sovereign – We have no other Sovereign but You.
Our Parent, Our Sovereign – Be merciful upon us.
Our Parent, Our Sovereign – Be gracious to us and answer us, for we have no deeds of merit.
Act towards us with love and justice, for the sake of Your great name – save us!
We don't know what will happen– for, our eyes are upon You!

Recall Your mercies, יהוה and your love, for they are eternal. May Your love, יהוה, be upon us as we have always desired. Don't recall our earlier misdeeds - rather, quick, put forth Your mercies for we are utterly depressed. Our help comes from the name יהוה, the One who makes Heaven and Earth. Be gracious to us, יהוה, be gracious to us, for we are mostly satiated on scorn.

In place of anger, recall mercy.

In place of anger, recall love.

In place of anger, recall the Akédah.

In place of anger, recall our naivety.

יהוה, rescue! The Sovereign who answers on the day that we call! For They knows our desires. It is recalled that we are but dust. Help us, the *Elohim* of our rescue, for the matter of Your name's honour, and rescue us, forgiving our mistakes for the sake of Your name.

/ On Mondays and Thursdays, other communities add the additional Teḥinoṭ here, on page 389.

Adonai Elohé Yisraél
shuv méḥaron appekha,
vehinnaḥém ʻal haraʻah leʻammekha.
Avinu malkénu avinu Attah.
Avinu malkénu én lanu melekh ella Attah.
Avinu malkénu raḥém ʻalénu.
Avinu malkénu ḥonénu vaʻanénu ki én banu maʻasim.
Aséh ʻammanu tseḍakah vaḥeseḍ lemaʻan shimkha hagadol vehoshiʻénu.
Va-anaḥnu lo néḍa' mah–naʻaseh, ki ʻalekha ʻénénu.

Zekhor–raḥamekha Adonai vaḥasadekha; ki méʻolam hémah. Yehi–ḥasdekha Adonai ʻalénu; ka-asher yiḥalnu lakh. Al–tizkor–lanu ʻavonoṭ reshaʻim; mahér yeḳaddemunu raḥamekha; ki dallonu me-oḍ. ʻEzrénu beshém Adonai; ʻoséh shamayim va-arets. Ḥonnénu Adonai ḥonnénu; ki–rav sava'nu vuz.
Berogez raḥém tizkor.
Berogez ahavah tizkor.
Berogez ʻaḳéḍah tizkor.
Berogez tamimuṭ tizkor.
Aḍonai hoshiʻah; hamelekh yaʻanénu veyom–kore-énu. Ki hu yaḍa' yitsrénu; zakhor ki–ʻafar anaḥnu. ʻOzrénu Elohé yishʻénu ʻal–devar kevoḍ–shemekha; vehatssilénu vekhappér ʻal–ḥattoṭénu lemaʻan shemekha.

יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ,
וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ   אָבִינוּ אָתָּה:
אָבִינוּ מַלְכֵּנוּ   אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:
אָבִינוּ מַלְכֵּנוּ   רַחֵם עָלֵינוּ:
אָבִינוּ מַלְכֵּנוּ   חָנֵּנוּ וַעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים:
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד
לְמַעַן שִׁמְךָ הַגָּדוֹל וְהוֹשִׁיעֵנוּ:
וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ:

זְכֹר־רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:
יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:
אַל־תִּזְכָּר־לָנוּ עֲוֹנֹת רִאשֹׁנִים
מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד:
עֶזְרֵנוּ בְּשֵׁם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:
חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז:
בְּרֹגֶז   רַחֵם   תִּזְכּוֹר
בְּרֹגֶז   אַהֲבָה   תִּזְכּוֹר
בְּרֹגֶז   עֲקֵדָה   תִּזְכּוֹר
בְּרֹגֶז   תְּמִימוּת   תִּזְכּוֹר:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:
כִּי־הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי־עָפָר אֲנָחְנוּ:
עָזְרֵנוּ ׀ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ
וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

/ On Mondays and Thursdays, other communities add the additional Teḥinoṭ here, on page 389.

Teḥinot

We don't know what will happen – for, our eyes are upon You.

Uncertainty is a key component of the emotional landscape of Teḥinot. We add our personal prayers of petition (and sometimes protest) after the Amidah in order to make space for the uncomfortable uncertainty of not knowing our fate.

Rather than adopt a position of trusting in that fate, of perhaps admonishing ourselves for even concerning ourselves with divine matters, we instead make our lack of clarity the centrepiece of our appeal. The uncertainty also contains the possibility of change and healing, and thus this line is critical to everything which follows. We can't request that only the good deeds are remembered if the judgement has already been made. So in order to find healing and wholeness, we have to first ackowledge how little we know.

Keriyaṭ haTorah
קריאת התורה

Keriyaṭ haTorah

Said only on Mondays and Thursdays, with a minyan.
Otherwise, turn to Seder haYom on page 301.

Although a core part of Jewish faith is the daily and continual study and reading of the Torah, there are also moments in which the public reading of the Torah has been enshrined into liturgy. Aside from Shabbaṭ, there are two days during the week (the second and the fifth) during which this has been a long-standing tradition. Monday and Thursday (Sunday is the first day of the week) thus feature, as part of Shaḥariṭ, the communal reading of a small part of the coming Shabbaṭ's parashah. Typically, what will be the first aliyah on Shabbaṭ is subdivided into three aliyoṭ to be read on Mondays and Thursdays (as well as at Minḥah on the Shabbaṭ preceeding).

This was instituted by 'Ezra after the return of the Judean exiles from Bayél in the sixth century BCE. Prior to 'Ezra's innovative reform, the Torah would have only been read publicly by the king, once every seven years during the Hakhel ceremony (and even then, they likely only read Deyarim). It is unclear what motivated the changes that 'Ezra instituted (which are narrated in the Book of Nehemyah), although 'Ezra was certainly living at at time during which there was widespread disregard and ignorance of the Torah. Some believe that he chose Monday and Thursday because these were the market days, and so people would already be gathered together. Regardless, it has been the tradition in every Jewish community since to preserve 'Ezra's reforms and read the Torah thrice-weekly (including Shabbaṭ). This obligation falls not on the individual (who has a general obligation to study Torah) but on a community only.

/Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; Extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭkaddash
shemého rabba. (*Kahal: Amén*)
Be'alma di–ṿera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba'agala uṿizman ḳariṿ,
ve-imru: amén.

(K: Amén, yehé shemého rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé shemého rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal shemého
deḲuḍesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

Ḳaddish Le‘élla

This version of the Ḳaddish is the shortest, also known as the Half Ḳaddish. Whereas the Ḳaddish deRabbanan recited above had an original purpose of concluding a study session in a Bét haMiḍrash, Ḳaddish Le‘élla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide Zemiroṭ from Shaḥariṭ.

Using the Ḳaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, beginning with Barekhu.

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

***Él*, long suffering** and abundant in mercy and truth, don't rebuke us in Your anger.

Have pity, יהוה, on Your people *Yisraél*, and save us from all evil.

Even though we have transgressed against You, please forgive us in Your abundant mercy.

***Él*, long suffering** and overflowing with tenderness, don't hide Your face from us.

Have pity, יהוה, on the remnant of Your people *Yisraél*, and save us from all evil.

Even though we have transgressed against You, please forgive us in Your abundant mercy.

Be with us, יהוה our *Elohim*,
as You were with our ancestors;
Do not abandon us, nor forsake us.

Save Your people
and bless their inheritance –
tend to us and carry us always.

יהוה, save Your people,
the remnant of Yisraél.

For the sake of Daviḍ, Your servant,
do not turn away from the face of Your anointed.

***Él erekh appayim** veraṿ–hesẹd ve-emeṭ, al–be-apekha ṭokhihénu.*

***Husah Aḍonai** ʻal–YisraÉl ʻammekha, vehoshiʻénu mikol–raʼ.*

Ḥatanu lekha, adon selaḥ na kerov raḥamekha Él.

***Él erekh appayim** umalé raḥamim al tastér eṭ–panekha mimennu.*

***Husah Aḍonai** ʻal she-ériṭ Yisraél ʻammekha, vehatssilénu mikol–raʼ.*

Ḥatanu lekha, adon selaḥ na kerov raḥamekha Él.

Yehi Aḍonai Elohénu ʻimmanu
ka-asher hayah ʻim–aṿoṭénu,
ʻal–yaʻazṿénu ve-al–yitteshénu.

Hoshiʻah eṭ–ʻammekha
uṿarékh eṭ–naḥalaṭekha,
urʻém venasse-ém ʻaḍ–haʻolam.

(Hoshaʼ Aḍonai eṭ–ʻammekha,
éṭ she-ériṭ Yisraél.)

Baʻaṿur Daviḍ ʻaṿdekha,
al–tashéṿ pené meshiḥekha.

Keriyaṭ haTorah

These two versions of the introductory passage to Keriyaṭ haTorah differ depending on whether or not it is a day on which one recited Teḥinoṭ. The first uses more explicitly plaintitive language and evokes the Divine names mentioned in the the Thirteen Attributes. The second conveys a similar theme but in less dramatic language. Both are recited by the Shaliaḥ Tsibbur before the doors of the Hekhal are opened to remove the Torah.

HaMakom (overleaf). This is one of the more unusual and interesting Divine names. Literally meaning, 'The Place,' HaMakom was often used by the Sages and seems to imply an attribute of Divinity which finds it omnipresent, that is, equally available and locatable in any place and at any time.

STAND

/ Said on days upon which Teḥinoṭ are recited

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת,
אַל־בְּאַפְּךָ תוֹכִיחֵנוּ.
חוּסָה יְיָ עַל־יִשְׂרָאֵל עַמֶּךָ,
וְהוֹשִׁיעֵנוּ מִכָּל־רָע.
חָטָאנוּ לְךָ, אָדוֹן סְלַח נָא
כְּרוֹב רַחֲמֶיךָ אֵל.

אֵל אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים,
אַל תַּסְתֵּר אֶת־פָּנֶיךָ מִמֶּנּוּ.
חוּסָה יְיָ עַל־שְׁאֵרִית יִשְׂרָאֵל עַמֶּךָ,
וְהַצִּילֵנוּ מִכָּל־רָע.
חָטָאנוּ לְךָ, אָדוֹן סְלַח נָא
כְּרוֹב רַחֲמֶיךָ אֵל.

*/ Said instead on days upon which Teḥinoṭ are **not** recited*

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ
כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ,
אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ.
הוֹשִׁיעָה אֶת־עַמֶּךָ
וּבָרֵךְ אֶת־נַחֲלָתֶךָ,
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם.
(הוֹשַׁע יְיָ אֶת־עַמְּךָ,
אֵת שְׁאֵרִית יִשְׂרָאֵל.)
בַּעֲבוּר דָּוִד עַבְדֶּךָ,
אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.

For from Tsiyyon, Torah will come,
the word of יהוה from Yerushalayim.

Blessed is *HaMakom* who has given the Torah to THEIR people, Yisraél. Blessed is THEY.

Happy are the people whose trust is in THEM, happy is the nation whose *Elohim* is יהוה.

Exalt יהוה with me,
and let us elevate THEIR name together:

"Exalt יהוה our *Elohim*, worship at THEIR footstool, for THEY is holy.

Exalt יהוה our *Elohim*,
and worship at THEIR holy mountain,
for יהוה our *Elohim*, is holy.

There is no other as holy as יהוה
for there is no other aside from THEM,
and there is no Rock like our *Elohim*.

For who is an *eloahh* other than יהוה,
who is a rock other than our *Elohim*?

Torah was commanded by Mosheh,
and our heritage is the that of Ya'aḳov.

She is a tree of life to those who grasp
her, and a support to the upright!

All of her ways are pleasant,
and all her paths are ones of peace.

Lovers of Your Torah have great peace,

Ki miTsiyyon tétsé Ṭorah,
uḍvar–Adonai mIrushalayim.

Barukh haMaḳom *shenaṭan*
Torah le'ammo Yisraél,
barukh hu.

Ashré ha'am shekakhah lo,
ashré ha'am she-Adonai Elohav.

Gaddelu lAdonai itti,
unromemah shemo yaḥdav.

Romemu Adonai Elohénu,
vehishtaḥavu lahaḍom
raglav–ḳaḍosh hu.

Romemu Adonai Elohénu,
vehishtaḥavu lehar ḳodsho,
ki–ḳadosh Adonai Elohénu.

Én–ḳaḍosh kAdonai ki–én biltekha,
ve-én tsur kÉlohénu.

Ki mi Eloahh mibal'adé Adonai,
umi–tsur zulaṭi Elohénu.

Torah tsivvah–lanu Mosheh,
morashah ḳehillaṭ Ya'aḳov.

'Éts–ḥayyim hi lamaḥaziḳim bahh,
veṭomekheha me-ushar.

Derakheha darkhé–no'am,
vekhol–neṭivoṭeha shalom.

Shalom rav le-ohavé ṭoraṭekha,

Keriaṭ haTorah

...worship at THEIR *footstool. This unusual expression is a reference to Yisha'yahu 66:1, "Heaven is my throne, and the Earth is my footstool. Where is the house you will build for Me? Where will My resting place be?" Yisha'yahu's questions are surely meant to be rhetorical, if not sarcastic, as the establishment of the idea that the Earth itself is the Divine 'footstool' shows that the Divine is omnipresent across the Earth. The notion persists that the Divine is in fact not in any particular place and cannot be located in any particular building or resting place (as other ancient deities were understood to have.) The result of quoting this verse while carrying the Torah around the synagogue is to remind us that the Divine is not located in any given building or location, but in the words of the Torah itself.*

STAND

(כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלָֽיִם:)

בָּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.

אַשְׁרֵי הָעָם שֶׁכָּֽכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו.

גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

"רוֹמְמוּ יְיָ אֱלֹהֵֽינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו־קָדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ, כִּי־קָדוֹשׁ יְיָ אֱלֹהֵֽינוּ.
אֵין־קָדוֹשׁ כַּייָ כִּי־אֵין בִּלְתֶּֽךָ,
וְאֵין צוּר כֵּאלֹהֵֽינוּ.
כִּי מִי אֱלֽוֹהַּ מִבַּלְעֲדֵי יְיָ,
וּמִי־צוּר זוּלָתִי אֱלֹהֵֽינוּ.

תּוֹרָה צִוָּה־לָֽנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.
עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתֹמְכֶֽיהָ מְאֻשָּׁר.
דְּרָכֶֽיהָ דַרְכֵי־נֹֽעַם,
וְכָל־נְתִיבוֹתֶֽיהָ שָׁלוֹם.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶֽךָ,

and they do not stumble.

יהוה will give strength to THEIR people,
יהוה will bless THEIR people with peace.

When I proclaim the name, יהוה
ascribe greatness to our *Elohim.*

Ascribe all power to our *Elohim,*
and give honour to the Torah!"

ve-én lamo mikhshol.

Adonai 'oz le'ammo yittén,
Adonai yevarékh et–'ammo vashalom.

Ki shém Adonai ekra,
havu godel lÉlohénu.

Hakol tenu 'oz lÉlohim,
utnu khavod laTorah."

This is the Torah

which Mosheh set

before the Children of Yisraél.

(*Él Shaddai* is truth
and Mosheh is truth,
and THEIR Torah is truth.)

Torah was
commanded by Mosheh,
as a heritage for the
community of Ya'aḳov.

The way of *Él* is perfect,
The word of יהוה is true-tested,
THEY is a shield
to all who trust in THEM.

Vezoṭ haTorah

asher sam Mosheh

lifné Bené Yisraél.

(Él Shaddai emeṭ
uMosheh emeṭ
uṬoraṭo emeṭ)

Torah tsivvah–lanu Mosheh

morashah kehillaṭ Ya'aḳov

Ha-Él tamim darko,
imraṭ Adonai tserufah,
magén hu lekhol
haḥosim bo.

Keriaṭ haTorah

וזאת התורה
אשר שם משה
לפני בני ישראל

Torah is not about the physical so much as it is about the message. When we look at the Torah scroll lifted before us and recite "This is the Torah which Moses set before the Children of Israel" we are not saying that this very scroll is the one.

We are saying that the message in it is the message Moses received from God and handed to us, the people of Israel. That we are the next link in that unbroken chain. It is an eternal message that we are blessed to inherit and hence it is מורשה קהלת יעקב*, it is the heritage for the community of Jacob.*

Rabbi Josh Hearshen, OVS

S T A N D

וְאֵין לָֽמוֹ מִכְשׁוֹל.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.
כִּי שֵׁם יְיָ אֶקְרָא,
הָבוּ גֹֽדֶל לֵאלֹהֵֽינוּ.
הַכֹּל תְּנוּ עֹז לֵאלֹהִים,
וּתְנוּ כָבוֹד לַתּוֹרָה."

/ The open scroll is raised

וְזֹאת הַתּוֹרָה
אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל.

(אֵל שַׁדַּי אֱמֶת
וּמֹשֶׁה אֱמֶת
וְתוֹרָתוֹ אֱמֶת.)

תּוֹרָה צִוָּה־לָֽנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.

הָאֵל תָּמִים דַּרְכּוֹ,
אִמְרַת יְיָ צְרוּפָה,
מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ.

(One called up:)

יהוה be with you

(Community:)

May יהוה bless you

(One called up:)

Bless יהוה, the Blessed One

(Community:)

Blessed is יהוה who blesses forever and ever!

(One called up:)

Blessed is יהוה who blesses forever and ever!

Blessed is יהוה, our *Elohim*, Sovereign of the Universe, who has chosen us from all nations and given us Their Torah. Blessed are You, יהוה, who gives the Torah.

/ Said after the reading:

Blessed is יהוה, our *Elohim*, Sovereign of the Universe, who has given us Their Torah, a Torah of truth, and planted eternal life within us. Blessed are You, יהוה, who gives the Torah.

(Olim:)

Aḍonai ʿimmakhem

(Kahal:)

m: Yeyarekhekha
f: Yeyarekhékh *Aḍonai*
nb: Yevarekhekhe

(Olim:)

Barekhu eṭ Aḍonai hameyorakh

(Kahal:)

Barukh Aḍonai hameyorakh leʿolam vaʿeḍ

(Olim:)

Barukh Aḍonai hameyorakh leʿolam vaʿeḍ

Barukh Attah Aḍonai Elohénu melekh haʿolam asher baḥar banu mikol–haʿammim, venaṭan lanu eṭ–toraṭo. Barukh Attah Aḍonai, noṭén haTorah.

Barukh Attah Aḍonai Elohénu melekh haʿolam, asher naṭan–lanu (et–toraṭo) toraṭ emeṭ, veḥayyé ʿolam nataʿ beṭokhénu. Barukh Attah Aḍonai, noṭén haTorah.

Keriaṭ haTorah

Reading Torah is a central mitsvah, but unusually, is mainly performed by a surrogate. Someone is called up to read a section, says a blessing over reading, and the Reader responds "amén" and is thus able to read on their behalf.

Call up Olim with the below formulary. Words in grey vary, and further honorifics may be used. When naming both parents, say the mother and then the father. The prefix 'די' is traditional in some Sefaradi communities due to its shared usage in Portuguese, Ladino and Aramaic, and has the advantage of being appropriate for all genders.

(*1st aliyah only:* כֹּהֵן, נָא לִקְרֹב וּלְכַהֵן
Kohén, please approach and act as Kohén
Kohén, na liḳrov ulkhahén)

נָא לַעֲמוֹד הַשֵּׁם הַטּוֹב
[שם] די [הורים]
לִקְרוֹא בַּתּוֹרָה.

Please rise, the good name
[name] of [parents]
to read from the Torah.

Na laʿamod hashem hatov,
[name] de [parents]
likro baTorah.

(עולים:)
יְיָ עִמָּכֶם

(קהל:)
ז: יְבָרֶכְךָ
נ: יְבָרְכֵךְ יְיָ
א: יְבָרֶכְךֶ

(עולים:)
בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ

(קהל:)
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

(עולים:)
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים,
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

/ Said after the reading:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן־לָנוּ (אֶת־תּוֹרָתוֹ) תּוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe, Reedemer, obligated for good, who has redeemed me well. (C: *amén*, the *Él* who has redeemed you well – may They redeem you for good, *selah*). *Amén*, may it be so.

Barukh Attah Adonai Elohénu melekh ha'olam hagomél lehayyayim tovot, shegemalani kol–tuv. (K: *Amén, ha-Él shegemalekha/lékh/lekhe kol–tuv, hu yigmalekha/lékh/lekhe kol–tuv, selah.*)
Amén, kén yehi ratson.

V

May the One who blessed our ancestors:

Avraham	Sarah
Yitshak	Rivkah,
Ya'akov,	Rahel, Lé-ah,
Mosheh, Aharon,	Miryam the Prophet,
David	Avigayil
Shelomoh,	Queen Estér bat Avihayil,

Bless, protect, rescue and help:

______ *(name)* of _____ *(parents)*.

Sovereign of the Universe:

Bless them

Give them merit,

Obey them,

Send them what they wish, along with blessing and success in all their endeavours.

So may it be Your will, and we say: *amén*.

Mi shebérakh avoténu,

Avraham,	*Sarah,*
Yitshak,	*Rivkah,*
veYa'akov	*uRahel veLé-ah,*
uMosheh ve-Aharon	*uMiryam haNeviah,*
veDavid	*va-Avigayil*
uShlomoh,	*ve-Estér haMalkah bat Avihayil,*

hu yevarékh veyishmor veyintsor veya'azor et
[name] de [parents]
malka de'alma
hu yevarékh yatéhh/yatahh/yatohh/yathon, vizakkeh yatéhh/yatahh/yatohh/yathon
veyishma' bekal tselotéhh/tselotahh/tselotohh/tselotehon,
veyishlah lo/lahh/lelahem hakadosh barukh hu,
[other wishes]
berakhah vehatslahah bekhol ma'asé yadav/yadeha/yade-e/yadéhem,
vekhén yehi ratson, venomar amén.

Gomél

Olim who have just survived significant peril should say Gomél, to which the ḳahal respond.

Mi sheBérakh

The blessing said for Olim is general formula of prayer, with countless variations depending on occasion and minhag. The essential ingredients are an invocation of ancestors, wishes for the future, and the presence of the community. A general text here, in a mix of Hebrew and Aramaic, includes all necessary conjugations for different genders or numbers of people. It should however be viewed only as a starting point, and specific wishes perhaps based on the person, a specific need or tragedy of theirs, a donation given, or a happy occasion such as a Bené Mitsvah, wedding, or any other milestone, may be added.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוּב:
(ק: אָמֵן, הָאֵל שֶׁגְּמָלְךָ/לֵךְ/לָךְ כָּל־טוּב,
הוּא יִגְמָלְךָ/לֵךְ/לָךְ כָּל־טוּב, סֶלָה:)
אָמֵן, כֵּן יְהִי רָצוֹן:

V

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וַיַּעֲקֹב וְרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,
הוּא יְבָרֵךְ וְיִשְׁמוֹר וְיִנְצוֹר וְיַעֲזוֹר אֶת־
[שם] די [הורים]
מַלְכָּא דְעָלְמָא
הוּא יְבָרֵךְ יָתֵיהּ/יָתָהּ/יָתוֹהּ/יָתְהוֹן,
וְיִזַכֶּה יָתֵיהּ/יָתָהּ/יָתוֹהּ/יָתְהוֹן,
וְיִשְׁמַע בְּקַל צְלוֹתֵיהּ/צְלוֹתָהּ/צְלוֹתוֹהּ/צְלוֹתְהוֹן
וְיִשְׁלַח לוֹ/לָהּ/לֶא/לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא
[other wishes]
בְּרָכָה וְהַצְלָחָה
בְּכָל מַעֲשֵׂי יָדָיו/יָדֶיהָ/יָדֶיא/יְדֵיהֶם,
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

My dove, hiding in the rocky clefts of crags, show your face to me, allow me to hear your voice, for your voice is soothing and your face is stunning.

(My perfect dove is the one and only, the only one to her mother, the brightest one to her one who birthed her. The daughters saw her and were happy for her – queens and concubines both praised her.)

May the One who blessed our ancestors:

Avraham	Sarah
Yitsḥak	Rivkah,
Ya'akov,	Raḥel, Lé-ah,
Mosheh, Aharon,	Miryam the Prophet,
David	Avigayil
Shelomoh,	Queen Estér bat Aviḥayil,

Bless this child,

and call them ____ *(name)* of ____ *(parents).*

under a good constellation and at an hour of blessing – may They raise this child in health, peace, and repose. May the parents merit to see joy, wealth and honour – may they bear fruit in old age, full of sap and richness. So may it be Your will, and we say:

amén.

Yonați beḥagvé hasela'
beséțer hamadrégah,
har-ini eț–mar-ayikh,
hashmi'ini eț–ķolékh; ki–
ķolékh 'arév umar-ékh naveh.

(Aḥaț hi yonați țammați, aḥaț hi le-imahh, barah hi leyoladtahh; ra-uha vanoț vaye-ashsheruha, melakhoț ufilagshim vayhaleluha.)

Mi shebérakh avoténu,

Avraham,	*Sarah,*
Yitsḥak,	*Rivkah,*
veYa'akov	*uRaḥel veLé-ah,*
uMosheh ve-Aharon	*uMiryam haNeviah,*
veDavid	*va-Avigayil*
uShlomoh,	*ve-Estér haMalkah bat Aviḥayil,*

hu yevarékh et–havaled,
veyiķķaré **[name] de [parents]**
bemazzal tov uvish'aț berakhah,
vigaddélu beri-uț shalom umnuḥah,
vizakku lahorim lir-ot besimḥah
'osher vekhavod, deshénim
vera'ananim yenuvun beséyah,
vekhén yehi ratson, venomar amén.

Zeyed haBanim

After a child is born, it is customary to call up a parent at the earliest possible opportunity, taking precedence over anyone else (aside from Kohanim/Leviyyim) present. Baby naming is a beautiful custom, held either after the aliyah, or in some communities, the whole family process in with the baby at the end of the service, and the child is named in front of an open ark.

The Mi sheBérakh is prefaced by an excerpt from Shir haShirim, with an additional verse for a firstborn, both comparing the child to a dove.

There are also countless piyyutim for the birth of a child. We have chosen not to single out any specific one here, and strongly encourage families to explore both your own minhagim and others, either for birth-specific piyyutim, or to choose a piyyut that has meaning to you and your family.

יוֹנָתִ֞י בְּחַגְוֵ֣י הַסֶּ֗לַע בְּסֵ֙תֶר֙ הַמַּדְרֵגָ֔ה
הַרְאִ֙ינִי֙ אֶת־מַרְאַ֔יִךְ
הַשְׁמִיעִ֖נִי אֶת־קוֹלֵ֑ךְ
כִּֽי־קוֹלֵ֥ךְ עָרֵ֖ב וּמַרְאֵ֥יךְ נָאוֶֽה׃

(אַחַ֥ת הִיא֙ יוֹנָתִ֣י תַמָּתִ֔י אַחַ֥ת הִיא֙ לְאִמָּ֔הּ
בָּרָ֥ה הִ֖יא לְיֽוֹלַדְתָּ֑הּ רָא֤וּהָ בָנוֹת֙ וַֽיְאַשְּׁר֔וּהָ
מְלָכ֥וֹת וּפִֽילַגְשִׁ֖ים וַֽיְהַלְלֽוּהָ׃)

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וְּרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,

הוּא יְבָרֵךְ אֶת־הַוָּלֶד,
וְיִקָּרֵא [שם] ד׳ [הורים]

בְּמַזָּל טוֹב וּבִשְׁעַת בְּרָכָה,
וִיגַדְּלוּ בִּבְרִיאוּת שָׁלוֹם וּמְנוּחָה,
וְיִזְכּוּ לַהוֹרִים לִרְאוֹת בְּשִׂמְחָה עֹשֶׁר וְכָבוֹד,
דְּשֵׁנִים וְרַעֲנַנִּים יְנוּבוּן בְּשֵׂיבָה,
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן׃

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe, who has
exempted me from this responsibility.

Barukh Attah Adonai Elohénu melekh ha'olam shepetarani mé'onsho shel zeh.

V

May the One who blessed our ancestors:

Avraham, Sarah
Yitsḥak, Rivkah,
Ya'akov, Raḥel, Lé-ah,
Mosheh, Aharon, Miryam the Prophet,
David, Avigayil
Shelomoh, Queen Estér bat Aviḥayil,

Bless all the sick among Yisraél,
and particularly amongst them bless:
______ *(name)* of ______ *(parents).*

May complete healing be sent
to each and every organ and bone,
as it is written:

Please, *Él*, heal her, please!
Please, *Él*, heal her, please!
Please, *Él*, heal her, please!

We wail even while it is Shabbat (Yom Tov)
so that healing may be quick to come.
So may it be Your will, and we say: *amén.*

Mi shebérakh avoténu,
Avraham, Sarah,
Yitsḥak, Rivkah,
veYa'akov uRaḥel veLé-ah,
uMosheh ve-Aharon uMiryam haNeviah,
veDavid va-Avigayil
uShlomoh, ve-Estér haMalkah bat Aviḥayil,
hu yevarékh et–kol–ḥolé Yisraél
uvikhlalam yevarékh et
[name] de [parents]
veyishlakh refu-ah shelémah
bekhol–évarim uvkhol–gidim.
Kedikhtiv,
"Él na refa na lahh
Él na refa na lahh
Él na refa na lahh"
Shabbat hi (Yom tov hu) miliz'ok,
urfu-ah kerovah lavo.
vekhén yehi ratson, venomar amén.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁפְּטָרַנִי מֵעָנְשׁוֹ שֶׁל זֶה.

V

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וְרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,
הוּא יְבָרֵךְ אֶת־כָּל־חוֹלֵי יִשְׂרָאֵל
וּבִכְלָלָם יְבָרֵךְ אֶת־[שם] ד׳ י׳ [הורים]
וְיִשְׁלַח רְפוּאָה שְׁלֵמָה
בְּכָל־אֵיבָרִים וּבְכָל־גִּידִים.
כְּדִכְתִיב,
”אֵל נָא רְפָא נָא לָהּ:
אֵל נָא רְפָא נָא לָהּ:
אֵל נָא רְפָא נָא לָהּ:“
שַׁבָּת הִיא (יוֹם טוֹב הוּא) מִלִּזְעֹק, וּרְפוּאָה קְרוֹבָה לָבֹא.
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

Bené Mitsvah

This blessing, taken from Beréshiṭ Rabbah [63:10], is not said by the child, but rather the parent.

There are also countless Bené Mitsvah piyyutim. Again, we have chosen not to single out any specific one here, and strongly encourage families to explore your own.

Ḥolim

Additional to the general Mi sheBérakh, many traditions have a separate version for the sick. Again they vary greatly, however a staple feature is the quotation of Mosheh's famous prayer for Miriam, Él na refa na lahh – simple and direct yet perfectly formed, these beautiful five words act as another Tana"kh precedent for what prayer should look like. The text here is suitable for any gender or number of people.

Where can one find wisdom? What's the place of understanding? One who finds wisdom is happy; one who locates understanding.

How much do You have tucked away for those who revere You, those who trust You, out of all humanity? How precious is your kindness, *Elohim*? Humanity nestles under your wings. They feast on the plenty of your house, and drink the rivers of Your Eden.

A good name is better than fine oil, and the day of death better than that of birth. The end of the matter, after everything has been heard: revere *Elohim* and keep Their commandments – this is the duty of humanity. May the pious be joyful in glory, and rejoice in their bed.

A fitting rest in the *yeshivah* in the sky, under the wings of the Shekhinah, at the level of those holy and pure ones, may they shine like the glare of the sky, bright and clear. May their re-creation be free of guilt. May they know redemption and compassionate grace, from the One enthroned on high, and happy participation in the life of the World-That-is-Coming:

Who can find a fierce partner? Their worth is greater than pearls! Grace is a lie and beauty transient, but one who reveres יהוה is worthy of praise. Give to such a person from your produce, and praise them publicly for their deeds!

By the word of the most Merciful One, whose attribute is mercy, who created both this world and the future world, in which They treasures the souls of the true and pious who do Their will:

There, may they apportion a dwelling place for the soul of the good name *(name)* of *(parents)*, and may the spirit of יהוה place them in the orchard of Eden. They departed from this world according to the will of *Elaha*, Sovereign of Heaven and Earth. May the supreme Sovereign in Their mercy show them love and compassion, and They shall guide them to a place of peace, as it is written: "They shall come into peace – those who walk truly shall find rest." May they and all the children of Yisraél slumbering with them be included in the petitions of mercy and forgiveness. So may it be Your will, and we say: *amén.*

Vehaḥokhma mé-ayin timmatsé; ve-é zeh, mekom binah. Ashré aḍam matsa ḥokhmah; ve-aḍam, yafik teṿunah.

Mah raṿ–tuṿekha, asher–tsafanta liré-ekha; pa'alta laḥosim bakh; neged, bené aḍam. Mah–yakar ḥasdekha, Elohim; uvné aḍam; betsél kenafekha yeḥesayon. Yirveyun mideshen béṭekha; venahal 'aḍanekha tashkém.

Toṿ shém mishemen toṿ; veyom hamaṿeṭ, miyom hivvaleḍo. Sof daṿar hakol nishma'; eṭ–ha-Elohim yera ve-eṭ–mitsvoṭav shemor, ki–zeh kol–ha-aḍam. Ya'lezu ḥasiḍim bekhaṿoḍ yerannenu 'al–mishkeṿoṭam.

Menuḥah nekhonah, beshiṿa 'elyonah, taḥaṭ kanfé hashekhinah, bema'alaṭ keḍoshim uthorim, kezohar harakia' me-irim umazhirim, veḥillußts 'atsamim, vekhapparaṭ ashamim, veharḥakaṭ pesha', vehakraṿaṭ yesha', veḥemlah vaḥaninah, milifné shokhén me'onah veḥulaka taṿa, leḥayyé ha'olam habba.

Éshet–ḥayil mi yimtsa; veraḥok mipeninim mikhrahh. Sheker haḥén veheṿel hayofi; ishshah yir-at–Adonai, hi ṭiṭhallal. Tenu–lahh miperi yaḍeha; vihaleluha vase'arim ma'aseha.

Raḥamana deraḥamanuṭa di léh hi uymémeréhh iṭberi-u 'almayya. Alma haḍén ve'alma ve-aṭé, ugnaz béhh tsadkaniyyoṭ veḥasdaniyyoṭ de'aṿdan re'uṭéhh.

Sham tehé menaṭ umḥitsaṭ vishiṿaṭ nefesh hashém hatoṿ **[name] de [parents]** *ruaḥ Adonai teniḥennu/ḥennah/ḥenne/ḥém* (m/f/nb/pl) *began 'éḍen. De-iṭpetar/tarat/tare/taru min 'alma haḍén, kir'uṭ elaha maréhh shemayya ve-ar'a, hamelekh beraḥamav yaḥos veyaḥmol 'alav/'aleha/'ale-e/'aléhem, veyillaveh élav/éleha/éle-e/aléhem hashalom, ve'al mishkaṿo/vahh/ve/vam yihyeh shalom. Kedikhṭiṿ, "yaṿo shalom yanuḥu 'al–mishkeṿoṭam, holékh nekhoḥo." Hu/Hi/He/Hém vekhol Bené Yisraél hashokhyim 'immo/mahh/me/mam, bikhlal haraḥamim vehaseliḥoṭ. Vekhén yehi ratson, venomar amén.*

Hashkaṿah

Hashkaṿoṭ, or mourning prayers carry huge emotional weight. As well as at funerals and shivah services, they are recited after the aliyah of a mourner, either during the aftermath of the bereavement, or on the anniversary of death (called a naḥalah in Hebrew, meldado in Ladino, or saal in Farsi). Group hashkaṿoṭ are also recited every Shabbaṭ by many communities, such as for the recently passed, or for those whose naḥalah it is. This may be inserted after the Haftarah reading, or before Shuṿah Lim'onakh.

Hashkaṿot vary, with special verses for rabbis and honoured figures, and two texts traditionally associated with different genders. Explore the options here, and combine as appropriate, feeling able to mix and match, add other pesukim, or vary the text further if desired.

וְֽהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה:

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִּירֵאֶיךָ

פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן:

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם:

טוֹב שֵׁם מִשֶּׁמֶן טוֹב

וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ:

סוֹף דָּבָר הַכֹּל נִשְׁמָע

אֶת־הָאֱלֹהִים יְרָא וְאֶת־מִצְוֺתָיו

שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

יַעְלְזוּ חֲסִידִים בְּכָבוֹד

יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם:

מְנוּחָה נְכוֹנָה, בִּישִׁיבָה עֶלְיוֹנָה,

תַּחַת כַּנְפֵי הַשְּׁכִינָה,

בְּמַעֲלַת קְדוֹשִׁים וּטְהוֹרִים,

כְּזוֹהַר הָרָקִיעַ מְאִירִים וּמַזְהִירִים,

וְחִלּוּץ עֲצָמִים, וְכַפָּרַת אֲשָׁמִים,

וְהַרְחָקַת פֶּשַׁע, וְהַקְרָבַת יֶשַׁע,

וְחֶמְלָה וַחֲנִינָה, מִלִּפְנֵי שׁוֹכֵן מְעוֹנָה,

וְחוּלָקָא טָבָא, לְחַיֵּי הָעוֹלָם הַבָּא.

אֵשֶׁת־חַיִל מִי יִמְצָא

וְרָחֹק מִפְּנִינִים מִכְרָהּ:

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי

אִשָּׁה יִרְאַת־יְיָ

הִיא תִתְהַלָּל:

תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ

וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ:

רַחֲמָנָא דְּרַחֲמָנוּתָא

דִּי לֵיהּ הִיא,

וּבְמֵימְרֵיהּ

אִתְבְּרִיאוּ עָלְמַיָּא,

עַלְמָא הָדֵין וְעַלְמָא דְּאָתֵי,

וּגְנַז בֵּהּ

צַדְקָנִיּוֹת וַחֲסְדָנִיּוֹת

דְּעַבְדָן רְעוּתֵיהּ.

שָׁם תְּהֵא מְנַת וּמְחִיצַת וִישִׁיבַת

נֶפֶשׁ הַשֵּׁם הַטּוֹב [שם] די [הורים]

רוּחַ יְיָ תְּנִיחֶנּוּ/חֶנָּה/חֶנָּא/חֵם בְּגַן עֵדֶן.

דְּאִתְפְּטָר/טַרַת/טָרָא/טָרוּ מִן עַלְמָא הָדֵין,

כִּרְעוּת אֱלָהָא מָארֵיהּ שְׁמַיָּא וְאַרְעָא,

הַמֶּלֶךְ בְּרַחֲמָיו יָחוּס וְיַחְמוֹל עָלָיו/עָלֶיהָ/עָלֶיאָ/עֲלֵיהֶם,

וְיִלָּוֶה אֵלָיו/אֵלֶיהָ/אֵלֶיאָ/אֲלֵיהֶם הַשָּׁלוֹם,

וְעַל מִשְׁכָּבוֹ/בָהּ/בָא/בָם יִהְיֶה שָׁלוֹם.

כְּדִכְתִיב, ”יָבוֹא שָׁלוֹם יָנוּחוּ עַל־מִשְׁכְּבוֹתָם, הֹלֵךְ נְכֹחוֹ.“

הוּא/הִיא/הֶא/הֵם וְכָל בְּנֵי יִשְׂרָאֵל הַשּׁוֹכְבִים עִמּוֹ/מָהּ/מָא/מָם,

בִּכְלַל הָרַחֲמִים וְהַסְּלִיחוֹת. וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

Séder haYom

סדר היום

Séder haYom

If one begins a serious programe of exercise, one of the most important and primary bits of advice given is this: make sure you always warm up before a strenuous workout, and always cool down afterwards. The same advice applies to prayer, which in its own way, can be compared to a spiritual sort of exercise. Thus the sections that begin our siddur, Bakashoṭ, Birkot haShaḥar, Zemiroṭ, etc. all serve as a 'warm-up,' preparing our minds to be able to engage with the critical core components of prayer: the Shema', 'Amiḍah, and Keriyaṭ haTorah. Similarly, the Séder haYom (lit. 'Order of the Day') contains a series of texts and Tehillim which are meant to help us 'cool-down' following the main thrust of the prayer service.

In the mystical interpretation of the prayer service offered by R' Yitsḥak Luria (HaAri), these different components are often analogised to different worlds, or dimensions of existence. We begin in the lowest, Assiyah (Action), ascending through Yetsirah (Formation), Beriyah (Creation,) and reaching a peak in Atsilut (Emanation). That peak moment, in the system of the Ari, comes at the Teḥinoṭ, when one uses all the spiritual potential gained to speak to the Divine privately and personally. Following that we then descend back through Beriyah, Yetsirah, and eventually reach Assiyah, where we started, here with Séder haYom.

Although it may not feel quite as dramatic each time we pray, the conception of a journey – an ascent and descent – can help us to frame the work of engaging with these beautiful, difficult, endearing, and troubling texts.

/ Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; Extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

Yiṯgaddal veyiṯkaddash
sheméhh rabba. (*Kahal: Amén*)
Be'alma di–ṿera khir'uṯéhh,
veyamlikh malkhuṯéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḏekhol–béṯ Yisraél
ba'agala uṿizman ḳariṿ,
ve-imru: amén.

(*K: Amén, yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṯbarakh*)

Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṯbarakh,
veyishtabbaḥ, veyiṯpa-ar,
veyiṯromam, veyiṯnassé,
veyiṯ-haddar, veyiṯ'alleh,
veyiṯ-hallal sheméhh
deḲuḏesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṯa shiraṯa
tishbeḥaṯa veneḥemaṯa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Kaddish Le'élla

This version of the Kaddish is the shortest, also known as the half-Kaddish. It serves exclusively as a doxology. A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to formally close the Torah service and open the Seder haYom, the section to come.

(Kahal: Amén) Amén likely originated as a contraction of 'emenet' the same word which came to be contracted to 'Truth.' Thus when we respond with amén to someone else's prayer, we are agreeing and asserting the truthfulness and trustworthiness of the statement made. The Kaddish is punctuated by the repeated 'amén' of the congregation responding.

May Your love be upon us –
just as we wait upon You!

Happy are those who dwell in Your house, on and on, praising You, *selah.*
Happy is a nation like this, Happy is the nation whose *Elohim* is יהוה.

David's praise:

1 I will elevate my *Elohim*, the Sovereign, let me bless Your name forever.

2 Every day I will bless You, and praise Your name for all time.

3 Great is יהוה and ever extolled, Their greatness is unfathomable.

4 Every generation glorifies Your deeds, telling of Your might.

5 Your majesty is beautiful honour, so let me speak of Your wondrous words.

6 Your intense awe they shall say, I will relate your significance.

7 They will express the memory of all your goodness, and sing of your righteousness.

8 Gracious and merciful, יהוה, Patient, loving greatly.

9 To all, יהוה is good, Their mercy is upon all They has made.

10 All Your works will thank יהוה, those who love you will bless You.

Yehi–ḥasdekha Adonai ʿalénu
ka-asher yiḥalnu lakh.

Ashré yoshvé vétekha,
ʿod yehalelukha, selah.
Ashré haʿam shekakha lo,
ashré haʿam she-Adonai elohav.

Tehillah leDavid:

Aromimkha Elohai hamelekh,
va-avarekhah shimkha
leʿolam vaʿed.

Bekhol yom avarekhekka,
va-ahalelah shimkha
leʿolam vaʿed.

Gadol Adonai umhullal me-od,
veligdullato én héker.

Dor ledor yeshabbaḥ maʿasekha,
ugvurotekha yaggidu.

Hadar kevod hodekha,
vedivré nifle-otekha asiḥah.

Veʿezuz nor-otekha yoméru,
ugdullatekha asaperennah.

Zekher rav–tuvekha yabbiʿu
vetsidkatekha yerannénu.

Ḥannun veraḥum Adonai,
erekh appayim ugdol–ḥased.

Tov–Adonai lakol,
veraḥamav ʿal–kol–maʿasav.

Yodukha Adonai kol–maʿasekha,
vaḥasidekha yevarekhukhah.

יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:

אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

תְּהִלָּה לְדָוִד קמה

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה:

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

11 Let us speak of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.

20 THEY does the will of the awestruck, THEY hears their cries and saves them.

21 All those who love THEM, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,

“And we will bless *Yahh*,
from now until forever,

Praise *Yahh*.”

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḍia’ liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–‘olamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezoḳéf
lekhol–hakefufim.

‘Éné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ okhlam be‘itto.

Poṭéaḥ–eṭ yaḍekha,
umasbia’ lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–ma‘asav.

Ḳaroṿ Aḍonai lekhol–ḳor-av
lekhol asher yiḳra-uhu ṿe-emeṭ.

Retson–yeré-av ya‘aseh, ve-eṭ–
shav‘aṭam yishma’ veyoshi‘ém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–haresha‘im yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳodsho
le‘olam va‘eḍ.

“Va-anaḥnu neṿarékh Yahh
mé‘attah ve‘aḍ ‘olam:

haleluYahh!”

Ashré

The alphabetic acrostic has a single flaw, however: the letter nun is missing. The Talmud (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נָפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נֶאֱמַנְתּוֹ) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:

וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

A Redeemer shall come to Tsiyyon,
and to those in Ya‘aḳoṿ who turn from transgression, says יהוה. As for Me says יהוה, this is My covenant with them: My spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor the mouth of your children, nor out of the mouth of your childrens' children from now and always, says יהוה. For enthroned amidst the praises of Yisraél You are holy.

The angels call to one another and say:
"Holy *(in high Heavens, home of the* Shekhinah*)*,
Holy *(on Earth, work of* THEIR *might)*,
Holy *(forever and ever for eternity)*
is יהוה OF LEGIONS,
the entire world is full of THEIR glory!"

Then a spirit lifted me,
and behind me I heard a mighty voice
(of praising ones, saying):
"Blessed be the glory of יהוה
from THEIR place!"

"יהוה shall rule *(upright)*
forever and ever!"

UṾa leTsiyyon go-él,
ulshaṿé fesha' beYa‘aḳoṿ ne-um Aḍonai.
Va-ani zoṭ beriṭi oṭam amar Aḍonai,
ruḥi asher ‘alekha uḍṿarai asher–samti
befikha, lo–yamushu mipikha,
umipi zar‘akha, umipi zera' zar‘akha,
amar Aḍonai, mé‘attah ve‘aḍ–‘olam.
Ve-Attah ḳaḍosh yoshéṿ tehilloṭ Yisraél.
Veḳara zeh el–zeh ve-amar:
"Ḳaḍosh, Ḳaḍosh, Ḳaḍosh
Aḍonai Tseṿa-oṭ,
melo khol–ha-arets keṿoḍo"

Umkabbelin dén min dén, ve-amerin:
"Ḳaddish (bishmé meroma ‘illa-ah béṭ shekhinettéh),
Ḳaddish (‘al ar‘a ‘oṿaḍ geṿurtéhh),
Ḳaddish (le‘alam ul‘almé ‘almayya),
Aḍonai Tseṿa-oṭ, malya khol–ar‘a ziv yekaréhh."

Vatissa-éni ruaḥ,
va-eshma' aḥarai kol ra‘ash gaḍol:
"Barukh keṿoḍ–Aḍonai
mimeḳomo"

Untalaṭni ruḥa, ushma‘iṭ baṭrai kal zia' saggi
(dimshabbeḥin ve-amerin):
"Berikh yekara da-Aḍonai
mé-aṭar béṭ Shekhinettéh."

"Aḍonai yimlokh le‘olam va‘eḍ"

"Aḍonai malkhuṭéhh (ka-ém)
le‘alam ul‘almé ‘almayya."

Minḥah

Here, in UVa leTsiyyon, as elsewhere, traditional siddurim provide Aramaic translations (and commentaries) of several of the critical passages. This was meant to aid comprehension. Long before siddurim were published with full translations into the vernacular (much less transliterations into other alphabets), the Sages paid a great deal of attention to the fact that the worshipper needed to understand what it was that they were saying. The Aramaic remnants, here in blue, are a record of that process of trying to make the words of prayer understandable and intelligible to people for whom Hebrew may not have been a fluent, or a first, language. In the same vein, we now include English translations, Romanisations, as well as notes – all to make sure that one understands what it is they are saying.

וּבָא לְצִיּוֹן גּוֹאֵל,

וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְיָ.
וַאֲנִי זֹאת בְּרִיתִי אוֹתָם, אָמַר יְיָ,
רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ,
לֹא־יָמוּשׁוּ מִפִּיךָ, וּמִפִּי זַרְעֲךָ,
וּמִפִּי זֶרַע זַרְעֲךָ, אָמַר יְיָ, מֵעַתָּה וְעַד־עוֹלָם.
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל־זֶה וְאָמַר:
”קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.“

וּמְקַבְּלִין דֵּין מִן דֵּין, וְאָמְרִין:
”קַדִּישׁ (בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ),
קַדִּישׁ (עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ),
קַדִּישׁ (לְעָלַם וּלְעָלְמֵי עָלְמַיָּא)
יְיָ צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ.“

וַתִּשָּׂאֵנִי רוּחַ,
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל:
”בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.“

וּנְטָלַתְנִי רוּחָא,
וּשְׁמַעִית בַּתְרַי קָל זִיעַ שַׂגִּיא (דִּמְשַׁבְּחִין וְאָמְרִין):
”בְּרִיךְ יְקָרָא דַיְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ.“

”יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.“

”יְיָ מַלְכוּתֵהּ (קָאֵם) לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.“

יהוה, *Elohim* of our ancestors Avraham, Yitsḥak and Yisraél, forever preserve this as the inward thought in the heart of Your people and direct their hearts toward You. For you, being merciful, forgives mistakes and does not destroy. Indeed, many times You have averted Your anger and not awoken Your wrath at all. For You, יהוה are good and forgiving, and abounding in mercy to all who call upon You. Your righteousness is everlasting, and Your teaching is truth. You have given truth to Ya'akov and love to Avraham, as you swore to our ancestors in ancient days. Blessed Liege, who day after day bears our burden, the *Él* who is our salvation, *selah.*

יהוה of Legions is with us, the *Elohim* of Ya'akov shall be our refuge forever. יהוה of Legions, happy is the person who trusts in You. יהוה save us, Sovereign who answers on the day we call.

Blessed is our *Elohim* who has created us for Their glory, separating us from the erring, giving us the Torah of truth, and implanting within us eternal life. May They open our hearts through Their Torah and set in them such love and reverence for Them that we shall perform Their will and serve Them with a perfect heart, and labour not in vain nor bring forth disaster. May it be Your will, יהוה, our *Elohim* and *Elohim* of our ancestors, that we keep your ordinances and your *mitsvoṭ* in this world, and be worthy of inheriting goodness and blessing in the life of the world-that-is-coming. Grant me to sing Your praise and not be silent, יהוה, my *Elohim* I would praise You forever. יהוה desired for Their goodness to enlarge Their teaching in utmost beauty. Those who know You put their trust in You, for You, יהוה has not forsaken those who seek You. יהוה, our Liege, how glorious is Your name in all the Earth! Be strong and let your heart be courageous, all those who hope in יהוה.

Aḍonai Elohé Avraham, Yitsḥaḳ veYisraél, avoṭénu shomrah–zoṭ le'olam, leyétser maḥsheyoṭ levay 'ammekha, vehakhén levavam élekha. Vehu raḥum, yekhappér 'avon velo yashḥiṭ, vehirbah lehashiv appo, velo ya'ir kol–ḥamaṭo. Ki–Attah Aḍonai tov vesallaḥ, verav–ḥeseḍ lekhol–ḳore-ekha. Tsiḍḳaṭekha tseḍeḳ le'olam, veṭoraṭekha emeṭ. Tittén emeṭ leYa'aḳov, ḥeseḍ leAvraham, asher–nishba'ta la-avoṭénu mimé ḳeḍem. Barukh Aḍonai, yom yom ya'amas–lanu ha-Él yeshu'aṭénu, selah.

Aḍonai Tseva-oṭ 'immanu, misgav–lanu, Elohé Ya'aḳov selah. Aḍonai Tseva-oṭ ashré aḍam boṭéaḥ bakh. Aḍonai hoshi'ah, hamelekh ya'anénu veyom ḳor-énu.

Barukh Elohénu, shebera-anu likhvoḍo, vahivdilanu min–hato'im venaṭan lanu toraṭ emeṭ, veḥayyé 'olam nata' beṭokhénu. Hu yiftaḥ libbénu beṭoraṭo veyasém belibbénu ahavaṭo veyir-aṭo la'asoṭ retsono ul'ovdo belévav shalém. Lema'an lo niga' lariḳ, velo néléḍ labehalah. Yehi ratson milefanekha, Aḍonai Elohénu vÉlohé avoṭénu, shenishmor ḥukkekha umitsvoṭekha ba'olam hazeh. Venizkeh venihyeh venirash tovah uvrakhah leḥayyé ha'olam haba. Lema'an yezammerkha khavoḍ velo yiddom, Aḍonai Elohai le'olam oḍeka. Aḍonai ḥaféts lema'an tsiḍḳo, yagdil torah veyaddir. Veyivteḥu vekha yoḍe'é shemekha, ki lo–'azavta doreshekha Aḍonai. Aḍonai aḍonénu mah–addir shimkha vekhol–ha-arets. Ḥizḳu veya-améts levavkhem kol–hameyaḥalim lAḍonai.

Minḥah

... truth to Yaʿakov and love to Avraham. The correspondence suggested here (and elsewhere) between the Patriarchs and certain middot (attributes) is something that became quite key to Kabbalah.

In particular, Avraham is always associated with the sefirah of Ḥesed (love), while his son Yitsḥak (here absent) is connected to Gevurah/Paḥad (Might/Fear) and his grandson, Yaʿakov is labelled with the attribute of Tiferet (beauty) or Emet (truth). This tripartite division of the patriarchal symbolism can be read in many ways, but one is the obvious generational implication. From love, one comes to understand restriction and limit – and in the combination of these achieves harmony and truth. Thesis, antithesis, synthesis. Avraham, Yitsḥak, Yaʿakov.

יְיָ אֱלֹהֵי אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל
שָׁמְרָה־זֹּאת לְעוֹלָם,
לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן לְבָבָם אֵלֶיךָ.
וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ.
כִּי־אַתָּה יְיָ טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ.
צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם.
בָּרוּךְ אֲדֹנָי, יוֹם ׀ יוֹם יַעֲמָס־לָנוּ,
הָאֵל יְשׁוּעָתֵנוּ סֶלָה.

יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ,

שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ
וְיִרְאָתוֹ לַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם.
לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁנִּשְׁמֹר חֻקֶּיךָ וּמִצְוֹתֶיךָ בָּעוֹלָם הַזֶּה. וְנִזְכֶּה
וְנִחְיֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יְיָ אֱלֹהַי לְעוֹלָם
אוֹדֶךָּ. יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.
וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹּרְשֶׁיךָ
יְיָ. יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
חִזְקוּ וְיַאֲמֵץ לְבַבְכֶם, כָּל־הַמְיַחֲלִים לַייָ.

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept

(C: Mercifully and willfully receive our prayers)
the prayer and supplication
of the whole House of Yisraél
before their Parent in Heaven,
and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
Be'alma di–yera khir'uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréy meshiḥéhh. (K: *Amén*) *Beḥayyékhon uyyomékhon uyḥayyé ḏekhol–Béṭ Yisraél ba'agala uyizman ḳariy, ve-imru: amén.*

(K: *Amén, yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yiṭbarakh*)

Yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yiṭbarakh, veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭ-haddar, veyiṭ'alleh, veyiṭ-hallal sheméhh deḲuḏesha Berikh Hu. (K: *Amén*) *Le'élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be'alma, ve-imru: amén.* (K: *Amén*)

Tiṭḳabbal

(K: Kabbél beraḥamim uvratson eṭ–tefillaṭénu)
tseloṭehon uva'uṭehon
dekhol–Béṭ Yisraél
ḳoḏam Avuhon deVishmayya
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min Shemayya,
(K: *Ḥayyim*) *ḥayyim vesava' vishu'ah veneḥamah veshézava urfu-ah ug-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–'ammo Yisraél, ve-imru: amén.*
(K: *Amén*)

'Oseh shalom bimromav,
hu yeraḥamav ya'aseh shalom 'alénu,
ve'al kol–Yisraél, ve-imru: amén. (K: *Amén*)

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל

(ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דִּבִשְׁמַיָּא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish Titkabbal

This version of the Ḳaddish is the 'full Ḳaddish' which typically comes at the very end of the main section of a service to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

/ On days with Keriyaṭ haTorah:

Let them praise the name of יהוה
for exalted is Their name alone
upon Earth and Heaven.
They has lifted the horn
for Their people,
praise to all Their pious,
to the children of YisraÉl,
Their close nation,
praised be *Yahh*!
יהוה is *Elohim*,
יהוה is *Elohim*,
in the Heavens above
and upon the Earth below
there is none else.
There is none among *Elohim*,
my Liege,
and there is nothing
like Your works.
For I have given you
a good teaching,
do not forsake My Torah.

יהוה return us to You,
and we shall return,
renew our days as of old.

/ Musaf is inserted here. Say Ḳaddish Le'ella then:
– On Rosh Ḥodesh go to page 428k.
– On Ḥol haMo'eḍ go to page 434f.

Tseloṭehon uva'uṭehon dekhol–Béṭ YisraÉl
koḍam aṿuhon deṿishmayya
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaṿa' vishu'a*
veneḥamah veshézaṿa urfu-ah ug-ullah
usliḥah vekhapparah verevaḥ vehatssalah
lanu ulkhol–'ammo YisraÉl, ve-imru: amén.
(K: *Amén*)

'Oseh shalom bimromav,
hu ṿeraḥamav ya'aseh shalom 'alénu,
ve'al kol–YisraÉl, ve-imru: amén. (K: *Amén*)

Yehalelu eṭ–shém Aḍonai,
ki–nisgaṿ shemo leṿaddo,
hoḍo 'al–erets veshamayim.
Vayyarem keren le'ammo,
tehillah lekhol–ḥasiḍav,
liṿné YisraÉl 'am keroṿo
haleluYahh.
Aḍonai hu ha-Elohim,
Aḍonai hu ha-Elohim
bashshamayim mimma'al,
ve'al–ha-arets mittaḥaṭ, én 'oḍ.
Én–kamokha ṿa-Elohim Aḍonai,
ve-én kema'asekha. Ki lekaḥ toṿ
naṭatti lakhem, toraṭi al–ta'azoṿu.

Hashiṿénu Aḍonai élekha
venashuṿah, ḥaddésh
yaménu kekeḍem.

Séder haYom

Following the 'cool-down' of several of the passages here in Séder haYom, we return the Séfer Torah to the ark, marking the transition back towards where we began. As we do so, we sing several biblical verses which help to illuminate the significance of the Torah and its role in creating and developing our relationship with the Divine.

The last words recited as part of this procession are renew our days as of old! The enigmatic phrase, 'kekeḍem,' is difficult to understand. 'Keḍem' literally is the East, but in the biblical imagination it is also 'from where we have come.' Due to Ayraham's journey from Ur, the East is associated with the distant past. Ancient time is not only a temporal direction, but also a spatial one. This is also seen from the double meaning of the word 'olam – sometimes all the universe, sometimes all of time.

STAND

/ On days with Keriyaṭ haTorah:

יְהַלְלוּ אֶת־שֵׁם יְיָ,
כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ,
הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ,
הַלְלוּיָהּ.

יְיָ הוּא הָאֱלֹהִים,
יְיָ הוּא הָאֱלֹהִים,
בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת
אֵין עוֹד.
אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי,
וְאֵין כְּמַעֲשֶׂיךָ.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אַל־תַּעֲזֹבוּ.

הֲשִׁיבֵנוּ יְיָ
אֵלֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

/ Musaf is inserted here. Say Ḳaddish Le'ella, then:
– On Rosh Ḥodesh go to page 429k.
– On Ḥol haMo'eḍ go to page 435f.

A Prayer of David:

יהוה, incline Your ear,
answer me, for I am afflicted and yearning.
Guard my soul that I may be pious,
My *Elohim* save your servant who trusts in You!
Be gracious to me, my Liege,
for it is to You I call every day.
Rejoice in the soul of Your servant,
for to You, יהוה, I lift my soul.
For You are my Liege, good and forgiving,
and very loving to those who call on You.
Listen, יהוה to my prayer,
and pay attention to my plaintitve voice.
On the day of my trouble, I will call to You,
for You shall answer me.
There is none among *Elohim*, my Liege,
there is nothing like Your deeds.
All of the nations which You made,
shall come and bow before You, my Liege,
and they shall honour Your name.
For You are great and perform wonders,
You are the only *Elohim*.
Show me, יהוה, your path,
and I shall walk in Your truth –
unify my heart to revere Your name.
I will praise You, my Liege, my *Elohim*,
with all of my heart,
and I shall honour Your name always.
For Your great love is upon me,
You have saved me from the underworld below.
Elohim, cruel people have risen against me,
a company of them are after my life –
they have not set You before them.
But, You, my Liege are *Él* merciful and gracious,
patient and abounding in love and truth.
Turn toward me and grace me,
give Your strength to Your servant,
save the child of Your handmaid.
Give me a good sign, so that they who hate me
shall see and be ashamed,
for You יהוה have helped and comforted me.

Tefillah leḌaviḍ:

Hatéh Aḍonai oznekha,
'anéni ki–'ani ve-eṿyon ani.
Shamerah nafshi ki–ḥasiḍ ani, hosha'
'aṿdekha Attah Elohai haboṭé-aḥ élekha.
Ḥonnéni Aḍonai, ki–élekha eḳra kol–
hayom. Sammé-aḥ nefesh 'aṿdekha,
ki–élekha Aḍonai nafshi essa.
Ki–Attah Aḍonai toṿ vesallaḥ,
veraṿ–ḥeseḍ lekhol–kore-ekha.
Ha-azinah Aḍonai tefillaṭi,
vehakshiṿah bekol taḥanunoṭai.
Beyom tsaraṭi ekra-ekka, ki ṭa'anéni.
Én–kamokha ṿa-Elohim Aḍonai,
ve-én kema'asekha.
Kol–goyim asher 'asiṭa,
yaṿo-u veyishtaḥavu lefanekha Aḍonai,
vikhabbeḍu lishmekha.
Ki–gaḍol Attah ve'oséh nifla-oṭ,
Attah Elohim leṿaddekha. Horéni
Aḍonai darkekha ahallékh ba-amittekha,
yaḥéḍ leṿaṿi leyir-ah shemekha.
Oḍekha Aḍonai Elohai bekhol–leṿaṿi,
va-akhabbeḍah shimkha le'olam.
Ki ḥasdekha gaḍol 'alai, vehitssalta
nafshi mishe-ol taḥtiyyah. Elohim
zéḍim kamu 'alai va'aḍaṭ 'aritsim
bikshu nafshi, velo samukha lenegdam.
Ve-Attah Aḍonai Él–raḥum veḥannun,
erekh appayim veraṿ–ḥeseḍ ve-emeṭ.
Penéh élai veḥonnéni,
tenah–'uzzekha le'aṿdekha vehoshi'ah
leṿen–amaṭekha. 'Aséh–'immi oṭ
letoṿah veyir-u sone-ai veyéṿoshu,
ki–Attah Aḍonai 'azartani veniḥamtani.

Séder haYom

...answer me, for I am afflicted and yearning. The beauty of Tehillim 86 (preserved here in full) is nearly impossible to translate. Using many techniques of Hebrew poetry, this prayer attributed to Daviḍ resonates with several themes appropriate to Séder haYom. Firstly, the phonetic alliteration in certain passages deserves to be pointed out. In this first line the Hebrew is: ʻanéni ki–ʻani ve-evyon ani. Literally this means: ʻAnswer me for poor and wretched am I.' However, it is impossible to capture, as the phonetic duplication of anéni/ani/ani (one ani spelled with a ʻayin, one with an alef) is incapturable in English. Throughout this poem, Daviḍ plays on numerous such devices, including the clever use of Adon (Liege) as a Divine Name, separate from יהוה, which of course would be pronounced as ʻAḍonai' (my Liege).

פו
תְּפִלָּה לְדָוִד

הַטֵּה־יְיָ אָזְנְךָ עֲנֵנִי כִּי־עָנִי וְאֶבְיוֹן אָנִי:
שָׁמְרָה נַפְשִׁי כִּי־חָסִיד אָנִי
הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהַי הַבּוֹטֵחַ אֵלֶיךָ:
חָנֵּנִי אֲדֹנָי כִּי אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם:
שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא:
כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח
וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:
הַאֲזִינָה יְיָ תְּפִלָּתִי וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתָי:
בְּיוֹם צָרָתִי אֶקְרָאֶךָּ כִּי תַעֲנֵנִי:
אֵין־כָּמוֹךָ בָאֱלֹהִים ׀ אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
כָּל־גּוֹיִם ׀ אֲשֶׁר עָשִׂיתָ
יָבוֹאוּ ׀ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וִיכַבְּדוּ לִשְׁמֶךָ:
כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת
אַתָּה אֱלֹהִים לְבַדֶּךָ:
הוֹרֵנִי יְיָ ׀ דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ
יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ:
אוֹדְךָ ׀ אֲדֹנָי אֱלֹהַי בְּכָל־לְבָבִי
וַאֲכַבְּדָה שִׁמְךָ לְעוֹלָם:
כִּי־חַסְדְּךָ גָּדוֹל עָלָי
וְהִצַּלְתָּ נַפְשִׁי מִשְּׁאוֹל תַּחְתִּיָּה:
אֱלֹהִים ׀ זֵדִים קָמוּ־עָלַי
וַעֲדַת עָרִיצִים בִּקְשׁוּ נַפְשִׁי
וְלֹא שָׂמוּךָ לְנֶגְדָּם:
וְאַתָּה אֲדֹנָי אֵל־רַחוּם וְחַנּוּן
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:
פְּנֵה אֵלַי וְחָנֵּנִי
תְּנָה־עֻזְּךָ לְעַבְדֶּךָ וְהוֹשִׁיעָה לְבֶן־אֲמָתֶךָ:
עֲשֵׂה־עִמִּי אוֹת לְטוֹבָה וְיִרְאוּ שֹׂנְאַי וְיֵבֹשׁוּ
כִּי־אַתָּה יְיָ עֲזַרְתַּנִי וְנִחַמְתָּנִי:

House of Ya‘akov,

Come, let us walk in the light of יהוה.
For all of the nations walk in the name
of their *Elohim*, but we walk in the name
of יהוה our *Elohim*, for ever and always.

May יהוה our *Elohim* be with us,
as THEY was with our ancestors.
Don't abandon us, and don't forsake us.
Turn our hearts towards towards THEM,
to walk on THEIR path and keep THEIR
mitsvoṭ, ordinances, and laws which
THEY has commanded our ancestors.
May these words with which I
have pleaded before יהוה, approach
יהוה our *Elohim* day and night.
May THEY do justice by THEIR servant
and be fair to THEIR people Yisraél,
each and every day. For the sake of the
knowledge of all the Earth's nations,
that יהוה is *Elohim*, there is no other.

A Pilgrim Song of David:

"Were יהוה not with us," let *YisraÉl* say,
"Were יהוה not with us,
then when people rose against us,
they would have swallowed us alive,
when their wrath was kindled against us.
Then, the waters would have swept us
away, the flood overwhelming our lives.
Then, the surging oceans would have
meant our death.
Blessed be יהוה, who did not give us to
be prey in their teeth. Our souls have
been freed like a bird from the snare of a
hunter – the trap broke and we escaped.
Our help is in the name of יהוה,
who makes Heaven and Earth."

Béṭ Ya‘akoṿ,

lekhu venélekhah be-or Aḍonai.
Ki kol–ha‘ammim yélekhu ish
beshém elohav, va-anaḥnu nélékh
beshém–Aḍonai Elohénu le‘olam va‘eḍ.

Yehi Aḍonai Elohénu ‘immanu ka-asher
hayah ‘im aṿoṭénu, al–ya‘azṿénu
ve-al–yitteshénu. Lehattoṭ leṿaṿénu élav,
lalekheṭ bekhol–derakhav velishmor
mitsvoṭav veḥuḳḳav umishpatav
asher tsivvah eṭ–aṿoṭénu. Veyihyu
deṿarai élleh asher hiṭḥannanti lifné
Aḍonai ḳeroṿim el–Aḍonai Elohénu
yomam valaylah, la‘asoṭ mishpat ‘aṿdo
umishpat ‘ammo Yisraél deṿar–yom
beyomo. Lema‘an da‘aṭ kol–ammé
ha-arets ki Aḍonai hu ha-Elohim, én ‘oḍ.

Shir hama‘aloṭ leḌaviḍ:

"Lulé Aḍonai shehayah lanu,"
yomar–na Yisraél.
"Lulé Aḍonai shehayah lanu,
bekum ‘alénu aḍam.
Azai ḥayyim bela‘unu,
baḥaroṭ appam banu.
Azai hamayim shetafunu,
naḥlah ‘aṿar ‘al–nafshénu.
Azai ‘aṿar ‘al–nafshénu,
hamayim hazéḍonim.
Barukh Aḍonai shello neṭananu teref
leshinnéhem. Nafshénu ketsippor
nimletah mippaḥ yoḳeshim,
Hapaḥ nishbar va-anaḥnu nimlatnu.
‘ezrénu beshém Aḍonai,
‘oséh shamayim va-arets.

Séder haYom

Séder haYom continues here with Bét Ya'akov and Shir hamMa'alot (Tehillim 124).

...who did not give us to be prey in their teeth. This powerful symbol is part and parcel of this Psalm which evokes all the ways in which we have been saved by the Divine. Yet, the particular symbolism, created by the prey/predator dichotomy, is also critical to a Jewish conception of biological life. Much of the Torah as well as rabbinic thought relies on this pair of opposites – all of the classic enemies of the Torah (Par'oh, Amalek, etc.) are compared to predators, while all of the animals praised for their qualities are prey-animals. For example, the only raptor-class bird praised in the Torah is the Nesher (Gryphon Vulture), who, despite its size, is not a predator.

בֵּית יַעֲקֹב,

לְכוּ וְנֵלְכָה בְּאוֹר יְיָ.
כִּי כָּל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו,
וַאֲנַחְנוּ נֵלֵךְ בְּשֵׁם־יְיָ אֱלֹהֵינוּ לְעוֹלָם וָעֶד:

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ
כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ,
אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ.
לְהַטּוֹת לְבָבֵנוּ אֵלָיו,
לָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו
וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ.
וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ,
קְרֹבִים אֶל־יְיָ אֱלֹהֵינוּ יוֹמָם וָלָיְלָה,
לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ.
לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ
כִּי יְיָ הוּא הָאֱלֹהִים, אֵין עוֹד.

קכד שִׁיר הַמַּעֲלוֹת לְדָוִד

לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר־נָא יִשְׂרָאֵל:
לוּלֵי יְיָ שֶׁהָיָה לָנוּ בְּקוּם עָלֵינוּ אָדָם:
אֲזַי חַיִּים בְּלָעוּנוּ בַּחֲרוֹת אַפָּם בָּנוּ:
אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל־נַפְשֵׁנוּ:
אֲזַי עָבַר עַל־נַפְשֵׁנוּ הַמַּיִם הַזֵּידוֹנִים:
בָּרוּךְ יְיָ שֶׁלֹּא נְתָנָנוּ טֶרֶף לְשִׁנֵּיהֶם:
נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפַּח יוֹקְשִׁים
הַפַּח נִשְׁבָּר וַאֲנַחְנוּ נִמְלָטְנוּ:
עֶזְרֵנוּ בְּשֵׁם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:

SUNDAY

A Psalm of David: The Earth is יהוה's and the fullness thereof, the world and those that dwell therein. For it is They who founded it on the seas, and established it on the floods. Who shall ascend the mountain of יהוה, and who shall stand in Their holy place? The clean of hands and pure of heart, who has not taken Their name in vain, nor sworn deceitfully. They shall receive blessing from יהוה, and justification from the *Elohim* of their redemption. Such, O' Ya'akov, is the generation of those who seek Them, who seek Their face. *Selah.*

Lift up your heads, O' you gates,
and be you lifted up, you everlasting doors,
that the Sovereign of glory may come in.
Who is the Sovereign of glory?
יהוה strong and mighty. יהוה mighty in battle.
Lift up your heads, O' you gates,
lift them up, you everlasting doors,
that the Sovereign of glory may come in.
Who, then, is the Sovereign of glory?
יהוה of Legions, They is Sovereign of glory
Selah.

LeḌaviḍ Mizmor: LAḍonai ha-arets umlo-ahh téṿél veyoshṿé ṿahh. Ki hu ʻal yammim yesaḍahh, veʻal neharoṭ yekhoneneha. Mi yaʻaleh ṿehar Aḍonai, umi yakum bimkom koḍsho. Neḳi khappayim uṿar léṿaṿ, asher lo nasa lashav nafshi, velo nishba' lemirmah. Yissa ṿerakhah mé-éṭ Aḍonai, utsḍakah mé-Elohé yishʻo. Zeh dor doreshav, meṿakshé fanekha Yaʻakoṿ selah. Se-u sheʻarim rashékhem, vehinnase-u piṭḥé ʻolam, veyaṿo melekh hakaṿoḍ. Mi zeh melekh hakaṿoḍ, Aḍonai ʻizzuz veġibbor, Aḍonai gibbor milḥamah. Se-u sheʻarim rashékhem, us-u piṭḥé ʻolam, veyaṿo melekh hakaṿoḍ. Mi hu zeh melekh hakaṿoḍ, Aḍonai Tseṿa-oṭ hu melekh hakaṿoḍ selah.

MONDAY

A Song. A Psalm of the Sons of Koraḥ.
Great is יהוה and highly to be praised in the city of our *Elohim*, in Their holy mountain rising in beauty, the joy of the whole earth, Mount Tsiyyon, on its uplifted cliffs, the citadel of the mighty Sovereign. *Elohim* in her citadels has made Themself known as a high defence. For look, the kings assembled, onward they came together. They saw, straightway they were astounded. Terrified, they retreated in haste. Trembling seized them there. Pangs as of one in travail, as when an east wind shatters ships of Tarshish. As we have heard so have we seen in the city of יהוה of Legions, in the city of our *Elohim*, *Elohim* establish it forever: *selah.* We have pondered on Your loving

Shir Mizmor liṾné Ḳoraḥ:
Gaḍol Aḍonai umhullal me-oḍ, beʻir Elohénu har ḳoḍsho. Yeféh nof mesos kol–ha-arets, Har Tsiyyon yarkeṭé tsafon, kiryaṭ melekh raṿ. Elohim be-armenoṭeha noḍa' lemisgaṿ. Ki–hinnéh hamelakhim noʻaḍu, ʻaṿeru yaḥḍav. Hémmah ra-u kén tamahu, niṿhalu neḥpazu. Reʻaḍah aḥazaṭam sham, ḥil kayoléḍah. Beru-aḥ ḳaḍim, teshabbér oniyyoṭ tarshish. Ka-asher shama'nu kén ra-inu beʻir Aḍonai Tseṿa-oṭ, beʻir Elohénu, Elohim yekhoneneha ʻaḍ ʻolam selah. Dimminu Elohim ḥasdekha, bekereṿ hékhalekha. Keshimkha Elohim kén tehillaṭekha

Séder haYom

The next several pages contain the various Tehillim which have long been historically associated with particular days of the week – first cited in the Talmud as the psalms read each day in the Temple. Over the week, a certain narrative emerges as well.

On Sunday, while emerging from the spiritual uplift of Shabbat, we recite Psalm 24 which imagines a pure and unadulterated future in which the doors of the Temple open to allow the Divine to enter. This Psalm is traditionally understood to emerge from the moment in which the Temple was dedicated, with the Ark of the Covenant being brought by David to rest finally in Jerusalem. This, the tone is one of completion and satisfaction.

כד יום ראשון

לְדָוִד מִזְמוֹר לַײָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ:
כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ:
מִי־יַעֲלֶה בְהַר־ײָ וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ:
נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר | לֹא־נָשָׂא לַשָּׁוְא
נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה:
יִשָּׂא בְרָכָה מֵאֵת ײָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה:
שְׂאוּ שְׁעָרִים | רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם
וְיָבוֹא מֶלֶךְ הַכָּבוֹד:
מִי זֶה מֶלֶךְ הַכָּבוֹד ײָ עִזּוּז וְגִבּוֹר
ײָ גִּבּוֹר מִלְחָמָה:
שְׂאוּ שְׁעָרִים | רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם
וְיָבֹא מֶלֶךְ הַכָּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד ײָ צְבָאוֹת
הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

מח יום שני

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח:
גָּדוֹל ײָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ:
יְפֵה נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ
הַר־צִיּוֹן יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ רָב:
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב:
כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ עָבְרוּ יַחְדָּו:
הֵמָּה רָאוּ כֵּן תָּמָהוּ נִבְהֲלוּ נֶחְפָּזוּ:
רְעָדָה אֲחָזָתַם שָׁם חִיל כַּיּוֹלֵדָה:
בְּרוּחַ קָדִים תְּשַׁבֵּר אֳנִיּוֹת תַּרְשִׁישׁ:
כַּאֲשֶׁר שָׁמַעְנוּ | כֵּן רָאִינוּ בְּעִיר־ײָ צְבָאוֹת בְּעִיר
אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם סֶלָה:

goodness, O *Elohim*, in the midst of Your Temple. As is Your name, O *Elohim*, so is Your glory to the ends of the earth; Your right hand is filled with justice. Let Mount Tsiyyon be glad, the cities of Yehuḍah rejoice, because of Your judgments. Walk about Tsiyyon, encompass her, examine her towers, mark well her rampart, consider her citadels, that you may tell to ages to come, that such is *Elohim*, our *Elohim* for ever and ever; It is THEY who will guide us eternally.

TUESDAY

A Psalm of Asaf.

Elohim takes THEIR stand in the court of judgment, among the judges THEY will render judgment. "How long will you decide unjustly, and show favour to the wicked? *Selah*. Render justice to the poor and the orphaned, do justice to the afflicted and destitute. Deliver the poor and the needy. Save them from the hand of the wicked." Yet they perceive not, they will not understand; They frequent ways of darkness, so that the foundations of the land are shaken. Did I say you are gods, and all of you children of deities? No, you shall die like other men – like one of the princes themselves you shall fall. Arise, O *Elohim*, judge the earth, make all peoples Your domain.

WEDNESDAY

יהוה *Él* of retribution, *Él* of vengeance, shine forth. Be uplifted, You who are Judge of the Earth, Render a requital to the tyrannical, יהוה. How long shall the wicked– how long shall the wicked triumph? They loudly vaunt their insolence, the workers of iniquity bear themselves altogether arrogantly. They oppress Your people, יהוה, and afflict Your heritage. They slay widow and stranger. they murder the orphaned. And say, "*Yahh* will not see, the *Elohim* of Ya'akov will not perceive it." You brutish people, think about it! You

ʽal–ḳatsvé–erets, tseḍeḳ male-ah yeminekha. Yismaḥ Har Tsiyyon, tagélnah benoṭ Yehuḍah, lemaʽan mishpatekha. Sobbu Tsiyyon vehaḳifuha, sifru migdaleha. Shiṭu libbekhem leḥélah, passegu armenoṭeha, lemaʽan tesapperu leḍor aḥaron. Ki zeh Elohim Elohénu ʽolam vaʽeḍ, hu yenahagénu ʽal muṭ.

Mizmor le-asaf,
Elohim nitssaṿ baʽaḍaṭ–Él, bekereṿ Elohim yishpot. ʽAḍ–maṭai tishpetu–ʽavel, ufné reshaʽim tis-u–selah. Shiftu–ḍal veyaṭom, ʽani varash hatsdiku. Palletu–ḍal ve-eṿyon, miyaḍ reshaʽim hatssilu. Lo yaḍeʽu velo yaṿinu, baḥashékhah yiṭhallakhu, yimmotu kol–mosḍé arets. Ani amarti Elohim attem, uṿné ʽelyon kullekhem. Akhén ke-aḍam temuṭun, ukh-aḥaḍ hasarim tippolu. Kumah Elohim shoftah ha-arets, ki–Attah ṭinḥal bekhol–hagoyim.

Él–neḳamoṭ Aḍonai, Él–neḳamoṭ hofiaʼ. Hinnasé shofét ha-arets, hashéṿ gemul ʽal–gé-im. ʽAḍ–maṭai reshaʽim Aḍonai ʽaḍ–maṭai reshaʽim yaʽalozu. Yabbiʽu yeḍabberu ʽaṭak, yiṭ-ammeru kol–poʽalé aven. ʽAmmekha Aḍonai yeḍakke-u, venaḥalaṭekha yeʽannu. Almanah vegér yaharogu, viṭomim yeratsséḥu. Vayyomeru: "Lo yir-eh–Yahh, velo–yaṿin Elohé Yaʽaḳoṿ." Binu boʽarim baʽam, ukhsilim maṭai taskilu.

Séder haYom

The Psalm designated for Monday (Psalm 48) praises Har Tsiyyon and the site of the Temple in Yerushalayim and casts an image of foreign kings running away in fear. The architectural and urban theme of the Psalm builds upon that of Sunday, with the standing Temple signifying the correct spiritual orientation of the physical world.

Meanwhile, things start to take a turn for the worse on Tuesday, with Psalm 82, where the Divine speaks a rebuke of those dwelling in that Heavenly city, questioning their morality and pointing out the failures of the humans who have claimed the Divine mantle.

Then, on Wednesday, we turn to Psalm 94, evoking the Divine in order to enact retribution against those wicked mentioned above.

דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ בְּקֶרֶב הֵיכָלֶךָ׃
כְּשִׁמְךָ אֱלֹהִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ
צֶדֶק מָלְאָה יְמִינֶךָ׃ יִשְׂמַח ׀ הַר־צִיּוֹן
תָּגֵלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ׃
סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ סִפְרוּ מִגְדָּלֶיהָ׃
שִׁיתוּ לִבְּכֶם ׀ לְחֵילָהּ פַּסְּגוּ אַרְמְנוֹתֶיהָ
לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן׃
כִּי זֶה ׀ אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד
הוּא יְנַהֲגֵנוּ עַל־מוּת׃

פב יוֹם שְׁלִישִׁי

מִזְמוֹר לְאָסָף
אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃
עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה׃
שִׁפְטוּ־דַל וְיָתוֹם עָנִי וָרָשׁ הַצְדִּיקוּ׃
פַּלְּטוּ־דַל וְאֶבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ׃
לֹא יָדְעוּ ׀ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ
יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ׃
אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם׃
אָכֵן כְּאָדָם תְּמוּתוּן וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ׃
קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ
כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם׃

צד יוֹם רְבִיעִי

אֵל־נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ׃
הִנָּשֵׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים׃
עַד־מָתַי רְשָׁעִים ׀ יְיָ עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ׃
יַבִּיעוּ יְדַבְּרוּ עָתָק יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן׃

senseless ones, when will you understand? They who sets the ear, shall They not hear? They who forms the eye, shall They not observe? Shall They who chastises the nations not reprove – They who teaches man knowledge? יהוה knows the purposes of humanity, for they are a single breath. Happy is the person whom You discipline, *Yahh*, and the one whom You teach from Your law, keeping them serene while evil prospers, until the pit shall be dug for the wicked. For יהוה will not cast off Their people, nor forsake Their inheritance. For judgment shall again return to justice, and all the upright in heart shall follow it. Who will champion me against evil doers, who will stand by me against the workers of iniquity? Had not יהוה been my help, my life would have soon dwelt in the silent grave. When I think my foot may slip, Your love, יהוה, upholds me. When my anxious cares are many within me, consolations from You delight my soul. Shall one in the seat of depravity, framing ruin by law, have fellowship with You? They band together against the life of the innocent and condemn innocent blood. But for me יהוה is a high defence, my *Elohim* is the rock of my refuge. They will turn their violence against them, They will cut them down through their own wickedness. יהוה our *Elohim* will cut them down.

Hanota’ ozen halo yishma’, im yotsér ‘ayin halo yabbit? Hayosér goyim halo yokhiaḥ hamelammédַ aḍam da‘at? Aḍonai yodé-a’ maḥsheṿoṭ aḍam, ki hémmah haṿel. Ashré hageṿer asher–teyasserennu Yahh, umitoraṭekha ṭelammedennu. Lehashkit lo mimé ra’, ‘aḍ yikkareh larasha’ shaḥaṭ. Ki lo yittosh Aḍonai ‘ammo, venaḥalaṭo lo ya‘azoṿ. Ki–‘aḍ–tseḍek yashuṿ mishpat, ve-aḥarav kol–yishré–léṿ. Mi–yakum li ‘im–meré‘im, mi yiṭyatsséṿ li ‘im–po‘alé aven. Lulé Aḍonai ‘ezraṭah li, kim‘at shakhenah ḍumah nafshi. Im–amarti matah ragli, ḥasdekha Aḍonai yis‘adéni. Beroṿ sar‘appai bekirbi, tanḥumekha yesha‘ash‘u nafshi. Hayeḥoṿrekha kissé havoṭ, yotsér ‘amal ‘alé–ḥok. Yagoddu ‘al–nefesh tsaddiḳ, veḍam naḳi yarshi‘u. Vayhi Aḍonai li lemisgaṿ, vÉlohai letsur maḥsi. Vayashev ‘aléhem eṭ–onam, uṿra‘aṭam yatsmiṭém, yatsmiṭém Aḍonai Elohénu.

T H U R S D A Y

For the Chief Musician upon the Gittiṭ, to Asaf. Sing joyously unto *Elohim* our strength, shout for joy to the *Elohim* of Ya'akoṿ. Strike up the melody, sound the timbrel, the harmonious harp with singing. Sound the shofar on the new moon, at the full moon for our festival day. For it is a statute for YisraÉl, an ordinance of the *Elohim* of Ya'akoṿ. They ordained it as testimony in Yosef, when They went forth through the land of Mitsrayim. Then I heard words I had not known: “I have freed Your shoulder from the burden, your hands are relieved from the labour.

Lamnatsséaḥ ‘al haGittiṭ le-Asaf. Harninu lÉlohim ‘uzzénu, hari‘u lÉlohé Ya‘akoṿ. Se-u zimrah uṭnu–ṭof, kinnor na‘im ‘im naṿel. Tik‘u ṿaḥoḍesh shofar, bakeseh leyom ḥagénu. Ki ḥok leYisraÉl hu, mishpat lÉlohé Ya‘akoṿ. Éḍuṭ bihoséf samo betséṭo ‘al–erets Mitsrayim, sefaṭ lo–yaḍa’ti eshma’. Hasiroṭi miséṿel shikhmo, kapav miduḍ ta‘aṿornah. Batsarah karaṭa va-aḥalletseka e‘enkha beséṭer ra‘am, eṿḥanekha ‘al–mé meriṿah selah.

Séder haYom

Here the wicked have become empowered, slaying widow and orphan. Whereas on Sunday and Monday, Divine power was affirmed within the City and the Temple, as the week progresses, Divine power is increasingly invoked in order to rebuke, respond to, and recompense that City and Temple, which evidently has gone astray. The contrast is now between humans (bad) and the Divine (good).

On Thursday, the Psalm (Psalm 81) seems to take a slightly more positive note, discussing the music and celebration with which the Divine is to be celebrated and honoured. However, this too quickly takes a turn toward the negative. The Psalm is quite elegantly divided into two sections – with this first recalling all of the things which the Divine has done to keep humans from misdeeds.

עַמְּךָ יְיָ יְדַכְּאוּ וְנַחֲלָתְךָ יְעַנּוּ׃
אַלְמָנָה וְגֵר יַהֲרֹגוּ וִיתוֹמִים יְרַצֵּחוּ׃
וַיֹּאמְרוּ לֹא יִרְאֶה־יָּהּ וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב׃
בִּינוּ בֹּעֲרִים בָּעָם וּכְסִילִים מָתַי תַּשְׂכִּילוּ׃
הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט׃
הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְלַמֵּד אָדָם דָּעַת׃
יְהֹוָה יֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי־הֵמָּה הָבֶל׃
אַשְׁרֵי | הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָּהּ
וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ׃
לְהַשְׁקִיט לוֹ מִימֵי רָע עַד יִכָּרֶה לָרָשָׁע שָׁחַת׃
כִּי לֹא־יִטֹּשׁ יְהֹוָה עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב׃
כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב׃
מִי־יָקוּם לִי עִם־מְרֵעִים
מִי־יִתְיַצֵּב לִי עִם־פֹּעֲלֵי אָוֶן׃
לוּלֵי יְיָ עֶזְרָתָה לִּי כִּמְעַט | שָׁכְנָה דוּמָה נַפְשִׁי׃
אִם־אָמַרְתִּי מָטָה רַגְלִי חַסְדְּךָ יְיָ יִסְעָדֵנִי׃
בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשִׁי׃
הַיְחָבְרְךָ כִּסֵּא הַוּוֹת יֹצֵר עָמָל עֲלֵי־חֹק׃
יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק וְדָם נָקִי יַרְשִׁיעוּ׃
וַיְהִי יְיָ לִי לְמִשְׂגָּב וֵאלֹהַי לְצוּר מַחְסִי׃
וַיָּשֶׁב עֲלֵיהֶם | אֶת־אוֹנָם וּבְרָעָתָם יַצְמִיתֵם
יַצְמִיתֵם יְיָ אֱלֹהֵינוּ׃

יום חמישי פב

לַמְנַצֵּחַ | עַל־הַגִּתִּית לְאָסָף׃
הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב׃
שְׂאוּ־זִמְרָה וּתְנוּ־תֹף כִּנּוֹר נָעִים עִם־נָבֶל׃
תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ׃
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃
עֵדוּת | בִּיהוֹסֵף שָׂמוֹ בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם

You called in trouble and I saved you, I answered you with thunder and with protection. I tested you at the waters of Meribah." *Selah.* Hear, My people; I would admonish you *YisraÉl*, if you would but listen to Me! Let there be no strange *Él* among you, nor shalt you worship an alien *Él*. I, יהוה , am Your *Elohim* who brought you out of the land of Mitsrayim. Augment Your desire and I will fulfil it." But My people did not heed My voice, *YisraÉl* would not heed Me. So I surrendered them to their stubbornness of heart, that they might walk in their own devices. I wish that My people would listen to Me, and *YisraÉl* walk in My ways! I would quickly subdue their foes, and turn the blow to their adversaries. The enemies of יהוה would fade from before THEM, and their doom would be for ever. Then I would feed you with the richest wheat, with honey from the rock I would satisfy you.

FRIDAY

יהוה reigns, robed with majesty.
יהוה is robed and dressed with power.
The world is set firm, immovable.
Your throne is established from old,
You are everlasting.
The floods lift up, O' יהוה,
The floods lift up their voice,
The floods lift up their roaring.
But above the thunder of many waters,
Mighty waters, breakers of the sea,
Mighty are You, יהוה on high.
Your testimonies are exceedingly sure;
Holiness befits Your House,
Oh יהוה, for evermore.

Shema' 'ammi ve-a'iḍah bakh, Yisraél im–tishma'–li. Lo–yihyeh yekha Él zar, velo ṭishtaḥaveh le-Él nékhar. Anokhi Aḍonai Elohekha, hama'alkha mé-erets Mitsrayim, harḥev–pikha va-amal-éhu. Velo shama' 'ammi leḳoli, veYisraél lo–avah li. Va-ashalleḥéhu bishriruṭ libbam, yélekhu bemo'atsoṭéhem. Lu 'ammi shomé-a' li, Yisraél biḍrakhai yehallékhu. Kim'at oyevéhem akhnia', ve'al–tsaréhem ashiv yaḍi. Mesan-é Aḍonai yekhaḥashu–lo, vihi 'ittam le'olam vaya-akhiléhu méḥélev ḥittah, umitsur devash asbi'eka.

Aḍonai malakh gé-uṭ lavésh,
lavésh Aḍonai 'oz hiṭ-azzar,
af tikkon tévél bal timmot.
Nakhon kis-akha mé-az,
mé'olam Attah.
Nase-u neharoṭ Aḍonai,
nase-u neharoṭ ḳolam,
yis-u neharoṭ dokhyam.
Mikoloṭ mayim rabbim,
addirim mishberé yam,
addir bamarom Aḍonai.
'Éḍoṭekha ne-emnu me-oḍ,
levéṭekha na-avah–ḳoḍesh
Aḍonai le-orekh yamim.

Séder haYom

...yet here in the second half, the tone turns to a sad reflection on behalf of the Divine of human failure. If only people would have listened, if only they would not have surrendered to the stubbornness of their hearts, then the Divine could have saved them, subduing enemies and striking blows to their adversaries. Subtly, the removal of Divine favour is suggested, with the concomitant result being that YisraÉl is subject to the whims and impulses of corrupt human kings.

Lastly, on Friday, we recite Psalm 93, which takes the narrative out of the human context altogether and into a naturalistic one. As if to say, 'Don't worry, Shabbaṭ is coming around again' the drama that developed across the week is concluded with the powerful imagery of Divine eternity and power over nature...

שְׂפַ֖ת לֹא־יָדַ֣עְתִּי אֶשְׁמָֽע׃
הֲסִיר֣וֹתִי מִסֵּ֣בֶל שִׁכְמ֑וֹ כַּ֝פָּ֗יו מִדּ֥וּד תַּעֲבֹֽרְנָה׃
בַּצָּרָ֥ה קָרָ֗אתָ וָאֲחַ֫לְּצֶ֥ךָּ אֶ֭עֶנְךָ בְּסֵ֣תֶר רַ֑עַם
אֶבְחָנְךָ֨ עַל־מֵ֖י מְרִיבָ֣ה סֶֽלָה׃
שְׁמַ֣ע עַ֭מִּי וְאָעִ֣ידָה בָּ֑ךְ יִ֝שְׂרָאֵ֗ל אִם־תִּֽשְׁמַֽע־לִֽי׃
לֹא־יִהְיֶ֣ה בְ֭ךָ אֵ֣ל זָ֑ר וְלֹ֥א תִ֝שְׁתַּחֲוֶ֗ה לְאֵ֣ל נֵכָֽר׃
אָנֹכִ֨י ׀ יְיָ֤ אֱלֹהֶ֗יךָ הַֽ֭מַּעַלְךָ מֵאֶ֣רֶץ מִצְרָ֑יִם
הַרְחֶב־פִּ֝֗יךָ וַאֲמַלְאֵֽהוּ׃
וְלֹא־שָׁמַ֣ע עַמִּ֣י לְקוֹלִ֑י וְ֝יִשְׂרָאֵ֗ל לֹא־אָ֥בָה לִֽי׃
וָ֭אֲשַׁלְּחֵהוּ בִּשְׁרִיר֣וּת לִבָּ֑ם יֵ֝לְכ֗וּ בְּֽמוֹעֲצ֖וֹתֵיהֶֽם׃
ל֗וּ עַ֭מִּי שֹׁמֵ֣עַֽ לִ֑י יִ֝שְׂרָאֵ֗ל בִּדְרָכַ֥י יְהַלֵּֽכוּ׃
כִּ֭מְעַט אוֹיְבֵיהֶ֣ם אַכְנִ֑יעַ וְעַ֥ל צָ֝רֵיהֶ֗ם אָשִׁ֥יב יָדִֽי׃
מְשַׂנְאֵ֣י יְ֭יָ יְכַחֲשׁוּ־ל֑וֹ וִיהִ֖י עִתָּ֣ם לְעוֹלָֽם׃
וַֽ֭יַּאֲכִילֵהוּ מֵחֵ֣לֶב חִטָּ֑ה וּ֝מִצּ֗וּר דְּבַ֣שׁ אַשְׂבִּיעֶֽךָ׃

יום שישי

צב

יְיָ֣ מָלָךְ֮ גֵּא֪וּת לָ֫בֵ֥שׁ
לָבֵ֣שׁ יְ֭יָ עֹ֣ז הִתְאַזָּ֑ר
אַף־תִּכּ֥וֹן תֵּ֝בֵ֗ל בַּל־תִּמּֽוֹט׃
נָכ֣וֹן כִּסְאֲךָ֣ מֵאָ֑ז מֵעוֹלָ֣ם אָֽתָּה׃
נָשְׂא֤וּ נְהָר֨וֹת ׀ יְֽיָ
נָשְׂא֣וּ נְהָר֣וֹת קוֹלָ֑ם
יִשְׂא֖וּ נְהָר֣וֹת דָּכְיָֽם׃
מִקֹּל֨וֹת ׀ מַ֤יִם רַבִּ֗ים
אַדִּירִ֣ים מִשְׁבְּרֵי־יָ֑ם
אַדִּ֖יר בַּמָּר֣וֹם יְיָ׃
עֵֽדֹתֶ֨יךָ ׀ נֶאֶמְנ֬וּ מְאֹ֗ד
לְבֵיתְךָ֥ נַאֲוָה־קֹ֑דֶשׁ
יְ֝יָ לְאֹ֣רֶךְ יָמִֽים׃

Save us,

יהוה our *Elohim*,

and gather us from all the nations,

so we can thank Your holy name,

and honour you with praise.

Blessed is יהוה, *Elohim* of YisraÉl

from evermore, and for everlasting,

and all of the nation shall say *amén*,

Praised is *Yahh.*

Blessed is יהוה from Tsiyyon,

who dwells in Yerushalayim,

Praised is *Yahh.*

Blessed is יהוה *Elohim*,

the *Elohim* of YisraÉl,

who alone does wondrous things.

And blessed is

Their glorious name forever.

May all of the Earth be

full of Their glory–

amén and *amén*.

Hoshi'énu

Aḍonai Elohénu

veḳabbetsénu min–hagoyim

lehoḍoṭ leshém ḳoḍshekha

lehishtabbéaḥ biṭhillaṭekha.

Barukh Aḍonai Elohé Yisraél

min–ha'olam ve'aḍ ha'olam

ve-amar khol–ha'am amén

haleluYahh.

Barukh Aḍonai miTsiyyon,

shokhén Yerushalayim,

haleluYahh.

Barukh Aḍonai Elohim

Elohé Yisraél,

'oséh nifla-o leṿaddo.

uṿarukh shém keṿodo le'olam,

veyimmalé kheṿoḍo

eṭ–kol–ha-arets,

amén ve-amén.

Séder haYom

Each day after reciting the appropriate Psalm for the day, we chant Hoshi'énu (Save us!). This acts as a sort of psalms-ḥatimah, an imitation concluding blessing formed of psalm verses that seals the preceeding sequence of psalms.

Hoshi'énu draws together the different daily Psalms into one prayer which states the lesson of the arc of the week: only the Divine has the power to claim authority, not humanity: ...who alone does wondrous things. In the context of the Psalm-story being recited piecemeal throughout the week, the sentiment of Hoshi'énu the refrain: 'There is no Sovereign but You.' Constantly and consistently suspicious of human power and authority, our tradition calls on us to partake in a sort of theocratic anarchism, acknowledging that only the Divine has authority.

הוֹשִׁיעֵנוּ

יְיָ אֱלֹהֵינוּ
וְקַבְּצֵנוּ מִן־הַגּוֹיִם
לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ
לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ.
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעֹלָם
וְאָמַר כָּל־הָעָם אָמֵן
הַלְלוּיָהּ.
בָּרוּךְ יְיָ מִצִּיּוֹן,
שֹׁכֵן יְרוּשָׁלָיִם,
הַלְלוּיָהּ.
בָּרוּךְ יְיָ אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל,
עֹשֵׂה נִפְלָאוֹ לְבַדּוֹ.
וּבָרוּךְ
שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמָּלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ,
אָמֵן וְאָמֵן.

/ Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)*
in the world which is made
according to Their will,
and may They establish Their kingdom,
and may Their salvation blossom
and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above, graciously make peace upon us as well, and upon all the people Yisraél, and we say: amén. *(C: Amén)*

Hope in יהוה – let your heart be strong and courageous, and hope in יהוה. There is nothing as sacred as יהוה, for there is no other, and no rock like our *Elohim.* For who could be an *eloahh* other than יהוה? What other rock could there be besides our *Elohim?*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: Amén)
Be'alma di–ṿera khir'uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: Amén) Beḥayyékhon uṿyomékhon uṿḥayyé ḏekhol–Béṯ Yisraél ba'agala uṿizman ḳariṿ, ve-imru: amén.

(K: Amén, yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭhaddar, veyiṭ'alleh, veyiṭhallal sheméhh deḲuḏesha Berikh Hu. (K: Amén) Le'élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be'alma, ve-imru: amén. (K: Amén)

Yehé shelama rabba min Shemayya, (K: Ḥayyim) ḥayyim vesava' vishu'a veneḥamah veshézava urfu-ah ug-ullah usliḥah vekhapparah vereṿaḥ vehatssalah lanu ulkhol–'ammo Yisraél, ve-imru: amén. (K: Amén)

'Oseh shalom bimromav, hu yeraḥamav ya'aseh shalom 'alénu, ve'al kol–Yisraél, ve-imru: amén. (K: Amén)

Kavvéh el–Aḏonai ḥazak veya-améts libbekha, vekavvéh el–Aḏonai. Én–kaḏosh kAḏonai ki–én biltekha, ve-én tsur kÉlohénu. Ki mi eloahh mibal'aḏé Aḏonai umi–tsur zulaṭi Elohénu.

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֵוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

קַוֵּה אֶל־יְיָ חֲזַק וְיַאֲמֵץ לִבֶּךָ, וְקַוֵּה אֶל־יְיָ.
אֵין־קָדוֹשׁ כַּיְיָ כִּי־אֵין בִּלְתֶּךָ, וְאֵין צוּר כֵּאלֹהֵינוּ.
כִּי מִי אֱלוֹהַּ מִבַּלְעֲדֵי יְיָ, וּמִי־צוּר זוּלָתִי אֱלֹהֵינוּ.

נון קומו מואיסטרו דייו,
נון קומו מואיסטרו סינייור,
נון קומו מואיסטרו ריאי,
נון קומו מואיסטרו סאלב̄אדור.

Non komo muestro Dyo,
Non komo muestro Sinyor,
Non komo muestro Rey,
Non komo muestro Salvador.

קין קומו מואיסטרו דייו,
קין קומו מואיסטרו סינייור,
קין קומו מואיסטרו ריאי,
קין קומו מואיסטרו סאלב̄אדור.

Ken komo muestro Dyo,
Ken komo muestro Sinyor,
Ken komo muestro Rey,
Ken komo muestro Salvador.

לואארימוס אה מואיסטרו דייו,
לואארימוס אה מואיסטרו סינייור,
לואארימוס אה מואיסטרו ריאי,
לואארימוס אה מואיסטרו סאלב̄אדור.

Loaremos a muestro Dyo,
Loaremos a muestro Sinyor,
Loaremos a muestro Rey,
Loaremos a muestro Salvador.

בנדיג̄ו מואיסטרו דייו,
בנדיג̄ו מואיסטרו סינייור,
בנדיג̄ו מואיסטרו ריאי,
בנדיג̄ו מואיסטרו סאלב̄אדור.

Bendicho muestro Dyo,
Bendicho muestro Sinyor,
Bendicho muestro Rey,
Bendicho muestro Salvador.

טו איל מואיסטרו דייו,
טו איל מואיסטרו סינייור,
טו איל מואיסטרו ריאי,
טו איל מואיסטרו סאלב̄אדור.

Tu sos muestro Dyo,
Tu sos muestro Sinyor.
Tu sos muestro Rey,
Tu sos muestro Salvador.

You will save us.
You will rise and show mercy upon Tsiyyon,
for the time is coming for You to arrive and be gracious to her.

Én kÉlohénu,
Én kAḍonénu
Én keMalkénu
Én keMoshi‘énu

Mi khÉlohénu
Mi khAḍonénu
Mi kheMalkénu
Mi kheMoshi‘énu

Noḍeh lÉlohénu
Noḍeh lAḍonénu
Noḍeh leMalkénu
Noḍeh leMoshi‘énu

Barukh Elohénu
Barukh Aḍonénu
Barukh Malkénu
Barukh Moshi‘énu

Attah hu Elohénu
Attah hu Aḍonénu
Attah hu Malkénu
Attah hu Moshi‘énu

Attah toshi‘énu
Attah ṭakum teraḥém Tsiyyon,
ki ‘éṭ leḥenenahh
ki va mo‘éḍ.

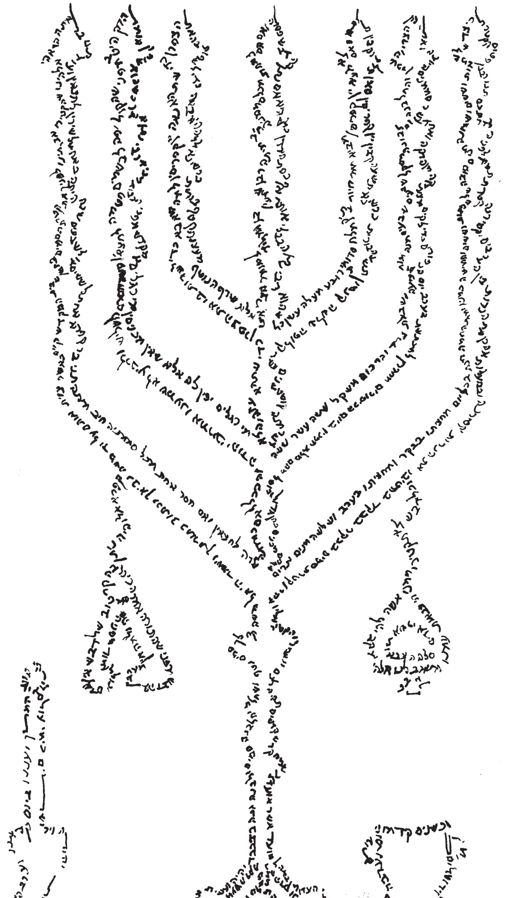
אֵין כֵּאלֹהֵינוּ,	There is none like...
אֵין כַּאדוֹנֵינוּ,	...our *Elohim*
אֵין כְּמַלְכֵּנוּ,	...our Liege
אֵין כְּמוֹשִׁיעֵנוּ.	...our Sovereign
	...our Salvation.
מִי כֵאלֹהֵינוּ,	Who is like...
מִי כַאדוֹנֵינוּ,	...our *Elohim*?
מִי כְמַלְכֵּנוּ,	...our Liege?
מִי כְמוֹשִׁיעֵנוּ.	...our Sovereign?
	...our Salvation?
נוֹדֶה לֵאלֹהֵינוּ,	We thank...
נוֹדֶה לַאדוֹנֵינוּ,	...our *Elohim*
נוֹדֶה לְמַלְכֵּנוּ,	...our Liege
נוֹדֶה לְמוֹשִׁיעֵנוּ.	...our Sovereign
	...our Salvation.
בָּרוּךְ אֱלֹהֵינוּ,	Blessed is...
בָּרוּךְ אֲדוֹנֵינוּ,	...our *Elohim*
בָּרוּךְ מַלְכֵּנוּ,	...our Liege
בָּרוּךְ מוֹשִׁיעֵנוּ.	...our Sovereign
	...our Salvation.
אַתָּה הוּא אֱלֹהֵינוּ,	You are...
אַתָּה הוּא אֲדוֹנֵינוּ,	...our *Elohim*
אַתָּה הוּא מַלְכֵּנוּ,	...our Liege
אַתָּה הוּא מוֹשִׁיעֵנוּ.	...our Sovereign
	...our Salvation.

אַתָּה תוֹשִׁיעֵנוּ,
אַתָּה תָקוּם תְּרַחֵם צִיּוֹן,
כִּי עֵת לְחֶנְנָהּ כִּי בָא מוֹעֵד.

by Noam Sienna

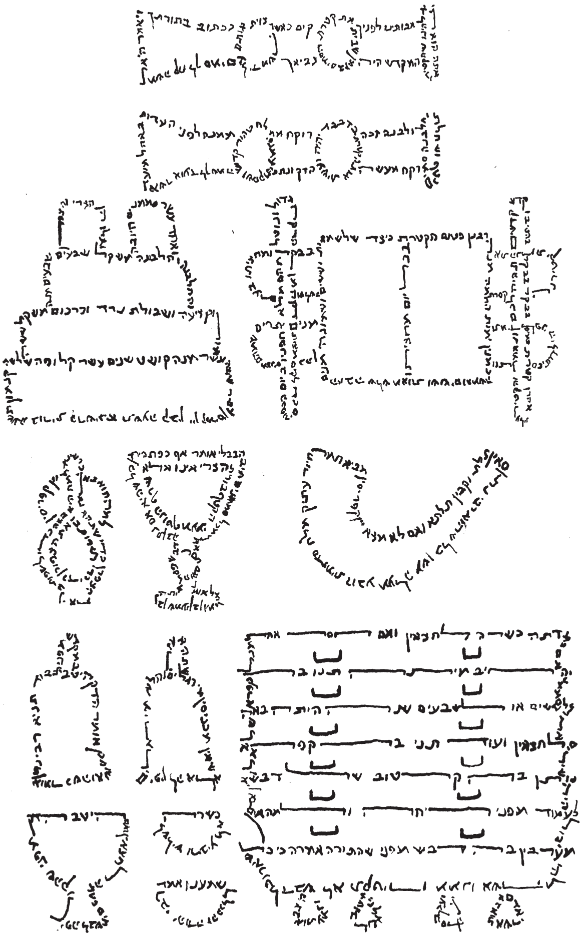
אתה הוא ה׳ אלהינו שהקטירו

בזמן שבית המקדש קים כאשר צוית אותם



על יד משה נביאך ככתוב בתורתך

אבותינו לפניך את קטרת הסמים



ירושלים כימי עולם וכשנים קדמוניות

וערבה לה׳ מנחת יהודה ו

/*Some say the full Ketoret on 343, others simply say the conclusion overleaf:*

The House of Éliyyahu taught:
Anyone who repeats some *halakhah* each day is guaranteed a place in the World-That-is-Coming, as it says: "eternal *halikhot* (paths) for them." Don't read it as "*halikhot*," but rather as "*halakhot*," (laws).

Ribbi El'azar said Ribbi Ḥanina said:
The students of the Sages increase peace in the world, as it says: "and all *banayikh* (your children) will be students of יהוה and will have peace." Don't read it as "*banayikh*" but rather as "*bonayikh*" (your builders).

Tana deVé Eliyyahu:
Kol–hashoneh halakhot bekhol–yom, muytaḥ lo shehu ben ha'olam haba, shene-emar: "halikhot 'olam lo." Al tikré "halikhot," ella "halakhot."

Amar Ribbi El'azar amar Ribbi Ḥanina:
Talmidé ḥakhamim marbim shalom ba'olam, shene'emar: "Vekhol–banayikh limmudé Adonai, verav shalom banayikh". Al tikré "banayikh" ella "bonayikh".

"May there be peace in your domain, tranquility in your palaces.
For my siblings and friends,
I will speak thus: Peace be with you.
For the House of יהוה our *Elohim*,
I will seek out goodness.
May you see your children's children,
and may peace be in Yisraél.
Grant peace to those
who love Your Torah:
for them there is no stumbling.
יהוה will give strength to THEIR people, יהוה will bless THEIR people with peace."

"Yehi shalom behélékh,
shalva be-armenotayikh.
Lema'an aḥai veré'ai,
adabberah–na shalom bakh.
Lema'an bét–Adonai Elohénu,
ayakshah tov lakh.
Ur-éh vanim levanekha
shalom 'al–Yisraél.
Shalom rav
le-ohavé toratekha,
ve-én lamo mikhshol.
Adonai 'oz le'ammo yittén,
Adonai yevarékh
et–'ammo vashalom."

תָּנָא דְבֵי אֵלִיָּהוּ:
כָּל־הַשּׁוֹנֶה הֲלָכוֹת בְּכָל־יוֹם,
מֻבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא.
שֶׁנֶּאֱמַר: "הֲלִיכוֹת עוֹלָם לוֹ."
אַל תִּקְרֵי "הֲלִיכוֹת", אֶלָּא "הֲלָכוֹת".

אָמַר רִבִּי אֶלְעָזָר אָמַר רִבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם,
שֶׁנֶּאֱמַר: "וְכָל־בָּנַיִךְ לִמּוּדֵי יְיָ,
וְרַב שְׁלוֹם בָּנָיִךְ."
אַל תִּקְרֵי "בָּנָיִךְ", אֶלָּא "בּוֹנָיִךְ".

"יְהִי־שָׁלוֹם בְּחֵילֵךְ
שַׁלְוָה בְּאַרְמְנוֹתָיִךְ:
לְמַעַן אַחַי וְרֵעָי
אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ:
לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ
אֲבַקְשָׁה טוֹב לָךְ:
וּרְאֵה־בָנִים לְבָנֶיךָ
שָׁלוֹם עַל־יִשְׂרָאֵל:
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ
וְאֵין־לָמוֹ מִכְשׁוֹל:
יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ ׀ יְבָרֵךְ
אֶת־עַמּוֹ
בַשָּׁלוֹם:"

Ketoret

The plate on the previous page uses the ancient technique of micrography (miniature calligraphy) to transform the words of Pittum Ketoreṭ into a representation of the implements of the Sanctuary, a common design in the illuminations of medieval Sefaradi Bible manuscripts.

This practice connects the lost Temple and the sacrificial system to the rabbinic tradition of prayer and study; in fact, some Sefaradi communities used the term mikdash-Yahh, "Yahh's Sanctuary," to refer to the ḥumash itself. The border of large text in this plate presents the opening and closing verses of Pitum HaKetoreṭ which emphasizes that while the methods have changed, the focus of our worship is the same as that of our ancestors: "You are the same Elohim to whom our ancestors burned this incense, at the time when the Temple stood, as You commanded Mosheh... As it says in Your Torah: 'Then shall the offering of Yehuḍah and Yerushalayim be pleasing to יהוה*, as in the days of old, and as in ancient years."*
[Malakhi 3:4]

/Said only with a minyan, until ʿAlénu

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion from the Ruler of Heaven and Earth, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal: Amén*)
Beʿalma di–yera khirʿuṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳarév meshiḥéhh. (*K: Amén*) *Beḥayyékhon uyyomékhon uyḥayyé ḍekhol–béṭ Yisraél baʿagala uyizman ḳariy, ve-imru: amén.*

(*K: Amén, yehé sheméhh rabba meyarakh leʿalam leʿalmé ʿalmayya yiṭbarakh*)

Yehé sheméhh rabba meyarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭhaddar, veyiṭʿalleh, veyiṭhallal sheméhh deḳuḍesha berikh hu. (*K: Amén*) *Leʿélla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran beʿalma, ve-imru: amén.* (*K: Amén*)

ʿAl Yisraél veʿal Rabbanan veʿal talmiḍéhon, veʿal kol–talmiḍé ṭalmiḍéhon, deʿaskin be-orayṭa ḳaddishta, di ve-aṭra hadén veḍi bekhal–aṭar vé-aṭar. Yehé lana ulhon, ḥinna veḥisda veraḥamé, min ḳoḍam maré shemayya ve-arʿa, ve-imru: amén. (*K: Amén*)

Yehé shelama rabba min shemayya, (*K: Ḥayyim*) *ḥayyim vesaya' vishuʿah veneḥamah veshézaya urfu-ah ug-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–ʿammo Yisraél, ve-imru: amén.* (*K: Amén*)

ʿOseh shalom bimromav,
hu yeraḥamav yaʿaseh shalom ʿalénu,
veʿal kol–Yisraél, ve-imru: amén. (*K: Amén*)

Kaddish deRabbanan

This Kaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

/Said only with a minyan, until עָלֵינוּ

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרַיְתָא
קַדִּישְׁתָּא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר
וַאֲתַר. יְהֵא לְנָא וּלְהוֹן, חִנָּא וְחִסְדָּא וְרַחֲמֵי,
מִן קֳדָם מָרֵא שְׁמַיָּא וְאַרְעָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Let us bless

– יהוה –

the One who blesses!

(C: Blessed is יהוה, who blesses, forever and ever)

Blessed is יהוה who blesses
forever and ever.

It is upon us to praise the Liege of all, to give greatness to the maker of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For THEY has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an *Él* which cannot save,

Thus we bow before the Sovereign, Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and founded the Earth. THEIR glorious abode is in worlds above, and the *Shekhinah* THEIR strength in the highest heights. THEY is our *Elohim* and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: "And you shall know this day, and take it to heart, that יהוה is *Elohim* in Heaven above and on Earth below,
there is no other."

Barekhu

eṭ–Aḍonai hameṿorakh

(*K: Barukh Aḍonai hameṿorakh le'olam va'eḍ*)

Barukh Aḍonai hameṿorakh
le'olam va'eḍ.

*'**Alénu** leshabbéaḥ la-aḍon hakol, laṭéṭ geḍullah leyotsér beréshiṭ, shelo 'asanu kegoyé ha-aratsoṭ, velo samanu kemishpeḥoṭ ha-aḍamah, shelo sam ḥelkénu kahem, vegoralénu kekhol–hamonam, shehém mishtaḥavim laheṿel variḳ, umiṭpallelim el–Él lo yoshia',*

Va-anaḥnu mishtaḥavim lifné melekh malkhé hamelakhim haḲaḍosh Barukh Hu.

*Shehu noteh shamayim veyoséḍ arets, umoshaṿ yeḳaro bashamayim mima'al, ushkhinaṭ 'uzzo begoṿhé meromim. Hu Elohénu ve-én 'oḍ aḥér, emeṭ Malkénu ve-efes zulaṭo, kakkaṭuṿ baṬorah: "Veyaḍa'ta hayom vahashéṿoṭa el leṿaṿekha, ki Aḍonai hu ha-Elohim bashamayim mima'al ve'al–ha'arets mitaḥaṭ **én 'oḍ**."*

Barekhu

The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here by some communities.

‘Alénu

This paragraph, known by its first word, ‘Alénu (Upon us) was originally written for the liturgy of Rosh haShanah where it is found in Musaf, but proved to be so popular that it was included in the daily worship. There are two paragraphs, and traditions vary amongst Sephardim whether they include both, or just one. Additionally, some communities do not just bow in the middle line, but rather do a full prostration on the floor.

STAND

בָּרְכוּ

דו:

אֶת־יְיָ הַמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לָהֶבֶל וָרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ,

וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּנוּ וְאֶפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
”וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת,
אֵין עוֹד.“

Minhah

מנחה

Minḥah

Minḥah, the afternoon prayer, is the only one not named for a time of day (Shaḥariṭ means 'dawn,' and 'Arviṭ 'evening'.) Instead, it is named for the sacrifice which it is meant to replace. The Minḥah sacrifice was clearly elemental to the Torah's system of religious observance, with the word mentioned 211 times throughout the Torah, beginning with the sacrifices brought by Kayin and Héḇel in the very beginning of Beréshiṭ.

There are two explanations given by the Sages for where prayer comes from: 1) from the sacrificial system, and 2) from the patriarchs. In the understanding of prayer as a sacrifice-substitute, Minḥah is very straightforward. However, to support the idea that these prayer services were begun by the patriarchs, the Sages have to rely on on a subtle reference to Yitsḥak 'going out to converse/meditate in the field' near eveningtime (Beréshiṭ 24:63).

In terms of timing, Minḥah can be recited from noon in the halakhic system of sha-ot zemaniyyot (halakhic hours.) Noon can be calculated by taking the total amount of daylight-hours for a given day and finding the halfway point. There is a preference however to recite Minḥah in the late-afternoon (specifically, 2.5 halakhic hours before nightfall) and indeed many will recite Minḥah up until and sometimes even past sheki'ah (sunset).

Minḥah is the simplest of our services, consisting of only the 'Amiḍah, with poetic additions before and after to enhance one's kavvanah (intentionality).

For the leader, upon a gittiṭ,
a song for the sons of Koraḥ.

How beloved is Your dwelling, יהוה of Legions. My soul thirsts and yearns for the courts of יהוה my body and soul sing joyously to *Él* That Lives. Even the bird has found a home, and the swallow makes a nest for itself, where they set their young upon Your altars, יהוה of Legions, my Sovereign and my *Elohim*. Happy are they who dwell in Your house, they shall ever praise You: *selah*. Happy is the person who finds their strength in You, and pathways within their heart. Those who cross the valley of tears, a fountain shall spring forth and blessings shall crown them. They walk from strength to strength, being seen by *Elohim* in Tsiyyon. יהוה *Elohim* of Legions, listen to my prayer, pay attention, Ya'aḳoṿ's *Elohim*: *selah*. A vision of *Elohim* is our shield, and a glance from Their anointed's face. For one day in Your courtyard is better than a thousand outside it – I would rather hover at the door of the house of my *Elohim*, than dwell securely in the tents of the wicked. For יהוה *Elohim* is a sun and a shield – יהוה gives grace and glory. They will not withhold what is good from those who walk in simplicity. יהוה of Legions, happy is the mortal who trusts in You.

Lamnatsséaḥ 'al–hagittiṭ,
liṿné–Koraḥ–mizmor.
Mah yeḍiḍoṭ mishkenoṭekha,
Aḍonai Tseṿa-oṭ.
Nikhsefah vegam–kaleṭah
nafshi leḥatsroṭ Aḍonai,
libbi uṿsari yerannenu el–Él Ḥai.
Gam–tsippor matse-ah ṿayiṭ,
uḍror ḳén lahh, asher–shaṭaha efroheha;
eṭ–mizbeḥoṭekha Aḍonai Tseṿa-oṭ;
malki vÉlohai.
Ashré yoshṿé ṿéṭekha,
'oḍ yehalelukha, selah.
Ashré aḍam 'oz lo–ṿakh,
mesilloṭ bilṿaṿam.
'Oṿeré be'émeḳ habakha
ma'yan yeshiṭuhu,
gam–berakhoṭ ya'teh moreh.
Yélekhu méḥayil el–ḥayil,
yéra-eh el–Elohim beTsiyyon.
Aḍonai Elohim Tseṿa-oṭ
shim'ah ṭefillaṭi, ha-azinah
Elohé Ya'aḳoṿ: selah.
Maginnénu re-éh Elohim,
vehabéṭ pené meshiḥekha:
Ki toṿ–yom baḥatsérekha mé-alef
baḥarti histoféf beṿéṭ Elohai
midur be-aholé–resha'.
Ki shemesh umagénAḍonai Elohim,
ḥén vekhaṿoḍ yittén Aḍonai,
lo–yimna' toṿ laholekhim beṭamim.
Aḍonai Tseṿa-oṭ,
ashré aḍam botéaḥ bakh.

פד לַמְנַצֵּחַ עַל־הַגִּתִּית לִבְנֵי־קֹרַח מִזְמוֹר:
מַה־יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ יְיָ צְבָאוֹת:
נִכְסְפָה וְגַם־כָּלְתָה ׀ נַפְשִׁי לְחַצְרוֹת יְיָ
לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל חָי:
גַּם־צִפּוֹר ׀ מָצְאָה בַיִת
וּדְרוֹר ׀ קֵן לָהּ אֲשֶׁר־שָׁתָה אֶפְרֹחֶיהָ
אֶת־מִזְבְּחוֹתֶיךָ יְיָ צְבָאוֹת, מַלְכִּי וֵאלֹהָי:
אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי אָדָם עוֹז־לוֹ בָךְ מְסִלּוֹת בִּלְבָבָם:
עֹבְרֵי ׀ בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ
גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה:
יֵלְכוּ מֵחַיִל אֶל־חָיִל
יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן:
יְיָ אֱלֹהִים צְבָאוֹת שִׁמְעָה תְפִלָּתִי
הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶלָה:
מָגִנֵּנוּ רְאֵה אֱלֹהִים וְהַבֵּט פְּנֵי מְשִׁיחֶךָ:
כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף
בָּחַרְתִּי הִסְתּוֹפֵף בְּבֵית אֱלֹהַי
מִדּוּר בְּאָהֳלֵי־רֶשַׁע:
כִּי שֶׁמֶשׁ ׀ וּמָגֵן יְיָ אֱלֹהִים
חֵן וְכָבוֹד יִתֵּן יְיָ
לֹא־יִמְנַע טוֹב לַהֹלְכִים בְּתָמִים:
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:

Minḥah

...from strength to strength... *This line from here, in Psalm 84 has become such a mainstream part of the English language as to be a common idiom in many Anglophone countries. Yet, note that, as is often the case in Psalms, the author is not simply exhorting someone to be courageous, but is calling the reader to attend to the centrality of the Divine in finding strength.*

The pathways of the heart that lead one across valleys of tears, the crown of blessings and the gushing fountains – all of these promises are destined for the one who is seen by Elohim in Tsiyyon. Appearing before the Divine is thematically linked with the notion that the sight of Elohim is a shield and protection. In some way that we struggle to understand, the Psalmist seems to imagine that if we are observed by the Divine, then we are guarded by THEM *as well.*

/Before Shaḥariṭ, begin here.

יהוה spoke to Mosheh saying: Command the Children of Yisraél and say to them, “My sacrifice is my food. For my burnt offering emits a calming aroma. Watch that you sacrifice it to Me at the appropriate time.”

Say to them, “This is the fire-offering which you shall sacrifice to יהוה – perfect yearling lambs, two each day as a perpetual rising-offering. One lamb you will prepare in the morning and the second at twilight. Also, a tenth of an *éfah* of flour as a gift-offering, blended with a fourth of a *hin* of vegetable oil. This is a perpetual rising-offering, the same which was made on Mt. Sinai to emit a savoury scent, a fire-offering for יהוה.”

THEIR libation offering will be a fourth part of a hin per lamb, poured out in a sanctified spot, an alcoholic libation for יהוה.

The other lamb, to be prepared at twilight, will have the same gift-offering as the morning and libation to prepare –all as a fire-offering with a savoury scent for יהוה.

Vayḍabbér Adonai
el–Mosheh lémor.

Tsav eṭ–bené Yisraél, ve-amarta aléhem; “Et–ḳorbani laḥmi le-ishshai réaḥ niḥoḥai, tishmeru, lehaḳriṿ li bemo‘aḍo.”

Ve-amarta lahem, “Zeh ha-ishsheh, asher taḳriṿu lAdonai; keṿasim bené–shanah temimim shenayim layom ‘olah ṭamiḍ. Et–hakeṿes eḥaḍ te‘aseh ṿaboḳer; ve-ét hakeṿes hashéni, ta‘aseh bén ha‘arbayim. Va‘asiriṭ ha-éfah soleṭ leminḥah; belulah beshemen kaṭiṭ reṿi‘iṭ hahin. ‘Olaṭ tamid; ha‘asuyah beHar Sinai, leréaḥ niḥoaḥ, ishsheh lAdonai.

Venisko reṿi‘iṭ hahin, lakeṿes ha-eḥaḍ; bakodesh hasékh nesekh shékhar lAdonai.

Ve-éṭ hakeṿes hashéni, ta‘aseh bén ha‘arbayim; keminḥaṭ haboḳer ukhnisko ta‘aseh ishsheh réaḥ niḥoaḥ lAdonai.

Minḥah

This passage, which is a recitation of Numbers 28:1-8, describes the sacrifice known later as the Korban Tamiḍ (Perpetual Sacrifice). This was a mandatory, daily practice in the Temple – with the animals and food to be sacrificed purchased by the priests from the monies collected in the Half-Shekel Tax.

As we read, the Korban Tamiḍ was performed twice daily, once in the morning and once in between sunset and nightfall (i.e. twilight). The famous statement of the Talmud that reading about the sacrifices is the same as performing them (Talmuḍ Bavli Ta'anit 27b) led the earliest editors of the Siddur to insist on the recitation of the Korban Tamiḍ – for the logic was that if the Korban Tamiḍ was obligatory on everyone every day, then so too reading about it should be obligatory and daily.

/Before Shaḥariṭ, begin here.

וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵּאמֹר:
צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי
תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:
וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה
אֲשֶׁר תַּקְרִיבוּ לַייָ
כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם
שְׁנַיִם לַיּוֹם עֹלָה תָמִיד:
אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר
וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:
וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה
בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין:
עֹלַת תָּמִיד
הָעֲשֻׂיָה בְּהַר סִינַי
לְרֵיחַ נִיחֹחַ אִשֶּׁה לַייָ:
וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד
בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַייָ:
וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעַרְבָּיִם
כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה
אִשֵּׁה רֵיחַ נִיחֹחַ לַייָ:

/ After Shaḥariṭ, begin here.

You are the One, יהוה, our *Elohim*, to whom our ancestors incended the incense made of herbs, at the time that the Temple stood, as You commanded them through Your prophet, Mosheh, and as is written in Your Torah:

יהוה spoke to Mosheh: Take for yourself spices (myrrh, labdanum, galbanum) and an equal amount to these of frankincense. Make with it a perfumed incense, a confection after the art of the apothecary, salted, pure, and sacred. You shall crumble some of it into small pieces and place it before the Testimony in the Tent of Meeting, which I shall meet with you – it is there that shall be for you the most sacred place.

It also says:

Aharon shall burn upon it the incense of herbs, each and every morning, as he prepares the lamps he shall burn it. When Aharon lights the lamps at twilight, he shall burn the incense again – a perpetual offering before יהוה for all generations.

Our Rabbis taught:

How is the incense prepared?

368 *mn* (*manim*) it was in total. 365, just as the number of days in the solar year – one *maneh* for each day, half to be used in the morning and half in the evening. The three remaining *manim* were for inaugurating the high priest – he would take from it a full handful on Kippur and make from it a well on the evening before in order to fulfill the most subtle of all commandments.

Attah Hu Adonai Elohénu,

shehiktiru avoténu lefanekha eṭ ḳetoreṭ hasammim, bizman sheBéṭ haMiḳdash ḳayyam, ka-asher tsivvita oṭam ʿal–yad Mosheh neviakh, kakaṭuv beToratakh:

"Vayomer Adonai el–Mosheh, ḳaḥ–lekha sammim nataf (!) ushḥéleṭ veḥelbenah, sammim ulvonah zakkah; bad bevad yihyeh. Veʿasiṭa oṭahh ḳetoreṭ, roḳaḥ maʿaseh roḳéaḥ; memullaḥ tahor ḳodesh. Veshaḥaḳta mimenna hadeḳ, venaṭattah mimenna, lifné haʿéduṭ be-ohel moʿed, asher ivvaʿéd lekha shammah; ḳodesh ḳadashim tihyeh lakhem."

Vene-emar:

"Vehiḳtir ʿalav, Aharon ḳetoreṭ sammim; baboḳer baboḳer, behétivo et–nahérot yaḳtirennah. Uvhaʿaloṭ Aharon et–hanérot, bén haʿarbayim yaḳtirennah; ḳetoreṭ tamid, lifné Adonai ledoroṭékhem."

Tanu Rabbanan:

Pittum haḳetoreṭ kétsad, shelosh mé-ot veshishshim ushmonah manim hayu yahh. Shelosh mé-oṭ veshishshim vaḥamishshah keminyan yamoṭ haḥammah, maneh bekhol–yom, maḥatsiṭo baboḳer umaḥatsiṭo veʿerev. Ushloshah manim yetérim, sheméhem makhnis ḳohen gadol, venotél méhem melo ḥafnav beYom haKippurim, umaḥaziran lemakhtesheṭ beʿerev Yom haKippurim, kedé leḳayyém daḳḳah min hadaḳḳah.

/ After Shaḥariṭ, begin here.

אַתָּה הוּא יְיָ אֱלֹהֵינוּ,

שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים,
בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּם, כַּאֲשֶׁר צִוִּיתָ אוֹתָם
עַל־יַד מֹשֶׁה נְבִיאֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ:

"וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה קַח־לְךָ סַמִּים
נָטָף ׀ וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה
זַכָּה בַּד בְּבַד יִהְיֶה: וְעָשִׂיתָ אֹתָהּ קְטֹרֶת
רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח טָהוֹר קֹדֶשׁ:
וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה לִפְנֵי
הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה
קֹדֶשׁ קָדָשִׁים תִּהְיֶה לָכֶם:" וְנֶאֱמַר:
"וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים
בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת
יַקְטִירֶנָּה: וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת
בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי
יְהֹוָה לְדֹרֹתֵיכֶם:"

תָּנוּ רַבָּנָן:

פִּטּוּם הַקְּטֹרֶת כֵּיצַד, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים
וּשְׁמוֹנָה מָנִים הָיוּ בָהּ. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים
וַחֲמִשָּׁה כְּמִנְיַן יְמוֹת הַחַמָּה, מָנֶה בְּכָל־יוֹם,
מַחֲצִיתוֹ בַּבֹּקֶר וּמַחֲצִיתוֹ בָּעֶרֶב. וּשְׁלֹשָׁה
מָנִים יְתֵרִים, שֶׁמֵּהֶם מַכְנִיס כֹּהֵן גָּדוֹל,
וְנוֹטֵל מֵהֶם מְלֹא חָפְנָיו בְּיוֹם הַכִּפּוּרִים,
וּמַחֲזִירָן לְמַכְתֶּשֶׁת בְּעֶרֶב יוֹם הַכִּפּוּרִים,
כְּדֵי לְקַיֵּם מִצְוַת דַּקָּה מִן הַדַּקָּה.

Ketoreṭ

The Ketoreṭ is a collection of Biblical and Talmudic texts relating to the ingredients and preparation of the incense (Ketoreṭ) used in the Temple. Here, two biblical citations are brought: first, Exodus 30:34-36, followed by Exodus 30:7-9.

Like with other sacrificial rituals, the rabbis considered reading about them to be equivalent (in merit at least) to performing them. As a result, the daily recitation of these verses, with the addition of rabbinic texts regarding the recipe, became a standard part of the Siddur. Ketoreṭ was arguably the most sacred ritual item of the ancient Temple, and the secrets of its production were closely guarded. According to the Sages, the recipe was carefully protected by a single family: the House of Avtinas. Anyone who attempted to produce a counterfeit spice mixture was liable for the death penalty.

(cont.)

There were **eleven herbs** which were in it, and these are them:

1. 70*mn* persimmon resin (*diospyros kaki*)
2. 70*mn* labdanum (*cistus creticus*)
3. 70*mn* galbanum (*ferula gummosa*)
4. 70*mn* frankincense (*boswellia sacra*)
5. 16*mn* myrrh (*commiphora myrrha*)
6. 16*mn* cassia (*cinnamomum cassia*)
7. 16*mn* spikenard (*nardostachys jatamansi*)
8. 16*mn* saffron (*crocus sativus*)
9. 12*mn* costus (*saussurea lappa*)
10. 3*mn* mace (*myristica fragrans*)
11. 9*mn* cinnamon (*cinnamomum verum*).

In addition, nine *kabim* of black soapwort (*saponaria officinalis*), three *kabim* and three *se-im* of wine from Cyprus. If one cannot find Cypriot wine, fermented white wine will do. [You also need] a quarter of a *kab* of salt from Sedom, and a tiny amount of *ma'aleh ashan*. Ribbi Natan the Babylonian says: even a little bit of amber from Jordan. If you add honey to it, it's all invalid. If one of the herbs is missing, you're liable for death.

Rabban Shimon ben Gamaliél says:
The resin is no more than the sap that drips from the branches of the persimmon tree.
Why was black soapwort brought?
To refine the labdanum, that it be pleasant.
Why was Cyprus wine brought?
To steep the labdanum, that it be pungent;
Is urine not more suited for this?
Nevertheless, one did not bring urine into the Temple, out of respect.

Ve-aḥar–'asar sammanim hayu yahh,
ve-éllu hén:
Hatsori
Vehatsipporen
Vehaḥelbenah
Vehaleḳonah
(mishḳal shiv'im shiv'im maneh),
Mor
Uktsi'ah
Veshibolet nérd
Vekharkom
(mishḳal shishshah 'asar shishshah 'asar maneh),
Ḳosht (sheném 'asar),
Ḳillufah (sheloshah),
Ḳinnamon (tish'ah).
Boriṭ–karshinah tish'ah ḳabbin,
Yén ḳafrisin se-in telaṭ veḳabbin telaṭa.
Ve-im lo matsa yén ḳafrisin, méyi ḥamar ḥivar 'attiḳ. Melaḥ seḍomiṭ, rova'. Ma'aleh 'asan, kol–shehu. Ribbi Naṭan haBayli omér: af kippaṭ haYardén kol–shehi, im naṭan bahh devash pesalahh, ve-im ḥissér aḥaṭ mikol–samemaneha, ḥayyav miṭah.

Rabban Shim'on ben–GamliÉl omér:
Hatsori éno ella seraf, hanotéf mé'atsé haḳetaf.
Boriṭ karshinah, lamah hi ya-ah?
Kedé leshappoṭ bahh et–hatsiporen, kedé shetehé na-ah. Yén ḳafrisin, lemah hu yah?
Kedé lesharoṭ bo eṭ–hatsipporen, kedé shetehé 'azzah. Vahalo mé raglayim yafin lahh?
Ella she-én mikhnisin mé raglayim baMiḳdash, mipené hakavoḍ.

וְאַחַד־עָשָׂר סַמָּנִים הָיוּ בָהּ, וְאֵלּוּ הֵן:

א הַצֳּרִי ב וְהַצִּפֹּרֶן ג וְהַחֶלְבְּנָה ד וְהַלְּבוֹנָה

(מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה),

ה מוֹר ו וּקְצִיעָה ז וְשִׁבֹּלֶת נֵרְדְּ ח וְכַרְכֹּם

(מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה),

ט קֹשְׁטְ (שְׁנֵים עָשָׂר)

י קִלּוּפָה (שְׁלֹשָׁה)

יא קִנָּמוֹן (תִּשְׁעָה).

בּוֹרִית־כַּרְשִׁינָה תִּשְׁעָה קַבִּין,
יֵין קַפְרִיסִין סְאִין תְּלָת וְקַבִּין תְּלָתָא.
וְאִם לֹא מָצָא יֵין קַפְרִיסִין, מֵבִיא חֲמַר חִיוָּר
עַתִּיק. מֶלַח סְדוֹמִית, רֹובַע. מַעֲלֶה עָשָׁן,
כָּל־שֶׁהוּא. רִבִּי נָתָן הַבַּבְלִי אוֹמֵר: אַף כִּפַּת
הַיַּרְדֵּן כָּל־שֶׁהִיא, אִם נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ,
וְאִם חִסֵּר אַחַת מִכָּל־סַמָּנֶיהָ, חַיָּב מִיתָה:

רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר:
הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף, הַנּוֹטֵף מֵעֲצֵי הַקְּטָף.
בֹּרִית כַּרְשִׁינָה, לְמָה הִיא בָאָה?
כְּדֵי לְשַׁפּוֹת בָּהּ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא נָאָה.
יֵין קַפְרִיסִין, לְמָה הוּא בָא?
כְּדֵי לִשְׁרוֹת בּוֹ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא עַזָּה.
וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ?
אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בַּמִּקְדָּשׁ,
מִפְּנֵי הַכָּבוֹד:

Ketoret

(cont.)
In particular, the House of Avtinas were reknowned for their secret ingredient, Ma'aleh 'Ashan. You'll note that is the only ingredient not translated on the list on the right. That's because, due to the secrecy of the House of Avtinas, we don't know what it is. No one has known since 70 CE.

We do know that its function was to alter the smoke so that it ascended in a straight vertical column, but the particular material used was lost with the House of Avtinas. Some have speculated that it is Leptadenia pyrotechnica, which is highly flammable and contains nitric acid.

Labdanum – here the Hebrew (tsiporen) is a back-translation from the Greek Septuagint, where the original biblical word (shaḥelet) it is translated as Onycha (fingernail).

/ Some communities say the following in full. Others skip to "The mixed offering" below.

It was taught by Ribbi Natan who says:
When he grinds, he says
"Nice and little, little and nice".
Because one's voice is good for the herbs!
If its blossom-end is only partial, it is *kashér*.
If it is only a third or a fourth (present), we don't have a tradition.
Ribbi Yehudah said:
This is the general rule – if it is the right weight, it is *kashér* even if only partial.
But if it is missing one of the herbs all together, then one deserves death.

Bar Kappara taught:
once every sixty or seventy years, there would be a leftover that was only partial.
He also taught: if they would add to it 5ml of honey, no person would be able to stand its smell. Why don't we mix honey into it? Because of what the Torah says: "For all yeast and all honey shall not be turned to incense as a burning offering to יהוה."

Salvation is Yours; Your blessing on Your people, ***selah***. יהוה *Tseva-ot* is with us, Our fortress, Ya'aḳoṿ's *Elohim*, ***selah***. יהוה *Tseva-ot* – happy is the one who trusts in You. יהוה who Saves, the Sovereign who answers us on the day that we call. Return us, יהוה to you, and we shall return! Renew our days as of old!

The mixed offering to יהוה, a gift of Yehudah and Yerushalayim, shall be as it always was, as it was in ancient times.

/ Before Shaḥariṭ, return to page 160.
/ After Shaḥariṭ, return to page 328.

(Tanya Ribbi naṭan omér:
Keshehu shoḥeḳ, omér:
"Haḍéḳ hétéṿ, hétéṿ haḍéḳ."
Mipené shehaḳol yafeh labesamim.
Pittemahh laḥatsa-in, keshérah.
Leshalish ulraṿia', lo shama'nu.
Amar Ribbi Yehudah:
Zeh hakelal, im kemidaṭahh, keshérah laḥatsa-in. Ve-im ḥissér aḥaṭ mikol–samemaneha, ḥayyaṿ miṭah.

Tané Ṿar–Ḳappara:
Aḥaṭ leshishshim o leshiṿ'im shanah, hayeṭah ṿa-ah shel shirayim laḥatsa-in.
Ve'oḍ tané Ṿar–Ḳappara:
Illu hayah noṭén bahh ḳortoṿ shel deṿash, én aḍam yakhol la'amoḍ mipené réḥahh. Velammah én me'areṿin bahh deṿash, mipené shehaTorah amerah:
"Ki khol–se-or vekhol–deṿash, lo–taḳtiru mimennu ishsheh lAdonai."

"(LAdonai hayshu'ah; 'al–'ammekha ṿirkhatekha selah.) Adonai Tseva-ot 'immanu; misgaṿ–lanu Elohé Ya'aḳoṿ selah. Adonai Tseva-ot; ashré aḍam boṭéaḥ bakh. Adonai hoshi'ah; hamelekh ya'anénu ṿeyom–ḳor-énu. (Hashiṿénu Adonai Elekha venashuṿah, ḥaddésh yaménu keḳeḍem.)")

"Ve'areṿah lAdonai, minḥaṭ Yehuḍah vIrushalayim; kimé 'olam, ukhshanim ḳadmoniyyoṭ."

/ *Some communities say the following in full. Others skip to* וַעֲרְבָה *below.*

(תַּנְיָא רִבִּי נָתָן אוֹמֵר:
כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר
"הָדֵק הֵיטֵב, הֵיטֵב הָדֵק."
מִפְּנֵי שֶׁהַקּוֹל יָפֶה לַבְּשָׂמִים. פִּטְּמָהּ לַחֲצָאִין,
כְּשֵׁרָה. לִשְׁלִישׁ וְלִרְבִיעַ, לֹא שָׁמַעְנוּ.
אָמַר רִבִּי יְהוּדָה:
זֶה הַכְּלָל, אִם כְּמִדָּתָהּ, כְּשֵׁרָה לַחֲצָאִין.
וְאִם חִסֵּר אַחַת מִכָּל־סַמְמָנֶיהָ, חַיָּב מִיתָה:

תָּנֵי בַר־קַפָּרָא:
אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה,
הָיְתָה בָאָה שֶׁל שִׁירַיִם לַחֲצָאִין.
וְעוֹד תָּנֵי בַר־קַפָּרָא:
אִלּוּ הָיָה נוֹתֵן בָּהּ קָרְטוֹב שֶׁל דְּבַשׁ,
אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רֵיחָהּ.
וְלָמָּה אֵין מְעָרְבִין בָּהּ דְּבַשׁ,
מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: "כִּי כָל־שְׂאֹר וְכָל־
דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה:"

"(לַיהוָה הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה:
יְיָ צְבָאוֹת עִמָּנוּ
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:
(הֲשִׁיבֵנוּ יְיָ ׀ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:))
וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם
כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:"

/ *Before Shaḥariṭ, return to page 161.*
/ *After Shaḥariṭ, return to page 329.*

Ketoreṭ

"Nice and little, little and nice"
This adorable practice of Rabbi Natan is impossible to translate. Essentially, he is encouraging the reader that while grinding the herbs (most likely in a mortar and pestle) one should sing to them. Why? Because the herbs love it when people sing!

Honey. There remains a very lively debate over whether biblical and rabbinic texts refer to honey cultivated by bees or honey in the form of date syrup, known as silan, when using the word devash (as is used here). Interestingly, a hint may be given by the fact that 'honey' is looped in together with yeast (se-or). Raw bees' honey does contain yeasts which will ferment when left to stand in the right climactic conditions (this of course is how the alcoholic drink mead is created). To effect the same for silan, yeast would have to be added separately.

Happy!

are those who dwell in Your house,
on and on, praising You, *selah.*
Happy is a nation like this, Happy
is the nation whose *Elohim* is יהוה.

David's praise:

1 I will elevate my *Elohim*, the Sovereign, let me bless Your name forever.

2 Every day I will bless You, and praise Your name for all time.

3 Great is יהוה and ever extolled, Their greatness is unfathomable.

4 Every generation glorifies Your deeds, telling of Your might.

5 Your majesty is beautiful honour, so let me speak of Your wondrous words.

6 Your intense awe they shall say, I will relate your significance.

7 They will express the memory of all your goodness, and sing of your righteousness.

8 Gracious and merciful, יהוה, Patient, loving greatly.

9 To all, יהוה is good, Their mercy is upon all They has made.

10 All Your works will thank יהוה, those who love you will bless You.

Ashré

*yoshṿé ṿétekha, ʿoḍ yehalelukha,
selah. Ashré haʿam shekakha lo,
ashré haʿam she-Aḍonai elohav.*

Tehillah leDaviḍ:

*Aromimkha Elohai hamelekh,
va-aṿarekhah shimkha
leʿolam vaʿeḍ.*

*Bekhol yom aṿarekheka,
va-ahalelah shimkha
leʿolam vaʿeḍ.*

*Gaḍol Aḍonai umhullal me-oḍ,
veligḍullaṭo én héker.*

*Dor leḍor yeshabbaḥ maʿasekha,
ugṿuroṭekha yaggiḍu.*

*Haḍar keṿoḍ hoḍekha,
veḍiṿré nifle-oṭekha asiḥah.*

*Veʿezuz nore-oṭekha yoméru,
ugḍullaṭekha asapperennah.*

*Zekher raṿ–tuṿekha yabiʿu,
vetsiḍkaṭekha yerannénu.*

*Ḥannun veraḥum Aḍonai,
erekh appayim ugḍol–ḥased.*

***Toṿ–Aḍonai lakol,
veraḥamav ʿal–kol–maʿasav.***

*Yoḍukha Aḍonai kol–maʿasekha,
vaḥasiḍekha yeṿarekhukhah.*

אַשְׁרֵי

יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה:

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

11 Let them tell of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.

20 THEY does the will of the awestruck, THEY hears their cries and saves them.

21 All those who love THEM, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,

"And we will bless *Yahh*, from now until forever, Praise *Yahh*."

/ *On Shabbaṭ minḥah, continue on page 300.*

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḍia' liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–'olamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezokéf
lekhol–hakefufim.

'Éné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ–okhlam be'itto.

Poṭéaḥ–eṭ yaḍekha,
umasbia' lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–ma'asav.

Ḳaroṿ Aḍonai lekhol–ḳore-av
lekhol asher yiḳra-uhu ve-emeṭ.

Retson–yeré-av ya'aseh, ve-eṭ–
shav'aṭam yishma' veyoshi'ém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–haresha'im yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳodsho
le'olam va'eḍ.

"Va-anaḥnu neṿarékh Yahh
mé'attah ve'aḍ 'olam:
haleluYahh!"

כְּבוֹד מַלְכוּתְךָ יֹאמֵֽרוּ
וּגְבוּרָתְךָ יְדַבֵּֽרוּ:
לְהוֹדִֽיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָֽיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִֽים
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִֽים
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶֽיךָ יְשַׂבֵּֽרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵֽחַ אֶת־יָדֶֽךָ
וּמַשְׂבִּֽיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָֽיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל־קֹרְאָֽיו
לְכֹל אֲשֶׁר יִקְרָאֻֽהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶֽׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָֽיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַֽחְנוּ ׀ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם
הַלְלוּיָהּ:

/ On Shabbaṭ minḥah, continue on page 301.

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmuḍ (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נַפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "Their faithfulness (נֶאֱמָנוּתוֹ) is in all Their words, and Their love in all Their deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

/Said only with a minyan

Exalted and hallowed

is THEIR great name in the world which is made according to THEIR will. *(Community: Amén)*
May THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and our days and the life of all the House of Yisraél, speedily and very soon,
and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed for ever and ever, and to all eternity blessed, praised, glorified, and exalted;
Extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)*
Above and beyond all the blessings, songs, praises and consolations which are uttered in the world,
and we say: amén. *(C: Amén)*

steps backwards...

Yiṭgaddal veyiṭkaddash
sheméhh rabba. (Kahal: *Amén)*
Be'alma di–vera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳarév meshiḥéhh. (K: *Amén)*
Beḥayyékhon uvyomékhon
uvḥayyé ḍekhol–béṭ Yisraél
ba'agala uvizman kariv,
ve-imru: amén.

(K: Amén, yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba mevarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal sheméhh
deKuḍesha Berikh Hu.
(K: *Amén)* *Le'élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (K: *Amén)*

Kaddish Le'élla

This version of the Kaddish is the shortest, also known as the Half Kaddish. Kaddish Le'élla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to formally bookend the 'Amidah.

Using the Kaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, the 'Amidah.

Perhaps it is precisely the familiarity of the Kaddish that makes it an apt palate-cleanser, so to speak, between each section.

STAND

/Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ
הוּא. (ק: אָמֵן) לְעֵֽלָּא מִן כָּל־
בִּרְכָתָא שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Avraham, Sarah
Yitsḥak, Rivkah,
Ya'akov, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

/ Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim*.

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Avraham.

Adonai sefatai tiftaḥ, ufi yaggid tehillatekha

Barukh Attah Adonai
Elohénu vÉlohé avoténu
Elohé Avraham Elohé Sarah
Elohé Yitsḥak Elohé Rivkah
vÉlohé Ya'akov vElohé Raḥel
vÉlohé Lé-ah
ha-Él haGadol haGibbor
vehaNora, Él 'Elyon gomél
ḥasadim tovim, konéh hakol,
vezokhér ḥasdé avot,
umévi go-él livné venéhem,
lema'an shemo be-ahavah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhotvénu beséfer haḥayyim
lema'anakh Elohim ḥayyim.)

Melekh 'ozér
ufokéd umoshia' umagén,
Barukh Attah Adonai
magén Avraham.

Sarah, Rivkah, Raḥel and Lé-ah – The four Immahot (Matriarchs). A growing custom is to amend the 'Amidah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahot, from Mi sheBérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

...and *three*

אֲדֹנָ֗י שְׂפָתַ֥י תִּפְתָּ֑ח וּ֝פִ֗י יַגִּ֥יד תְּהִלָּתֶֽךָ׃

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

/ Said during the Ten Days of Repentance

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

STAND

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

/ *In summer* (*ie, from Pesaḥ*)	/ *In winter* (*ie, after Shémini ʿAtsereṭ*)
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

/ Said during the Ten Days of Repentance
Who is like you, Merciful parent, who remembers Your creatures with compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor leʿolam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshiaʿ

morid hatal.	*mashshiṿ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ʿafar.
Mi khamokha baʿal geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshuʿah.

(Mi khamokha
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

‘Amidah

...might...

At first glance, the inclusion in this paragraph (which celebrates the Divine power of resurrection and its associations with the end-of-time) of several comparatively mundane attributes seems strange. To support the falling, heal the sick, free the bound – these things are connected here to the ultimate act of compassion: reviving the dead. In fact, this paragraph demonstrates well the continuum of Divine mercy that is envisioned by the Siddur. יהוה *is omni-present and omni-involved – both in things of cosmic signifiance and things of relatively minor daily import. Very little is done to make a distinction at all between the two; we praise the Divine as the one who resurrects the dead, creates Heaven and Earth, saves the weak from the hand of the strong, makes our eyelids heavy with sleep, heals, destroys, creates again – all in the same breath.*

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

/ In summer (ie, from Pesaḥ)
מוֹרִיד הַטָּל.

/ In winter (ie, after Shémini ‘Atsereṭ)
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

/ Said during the Ten Days of Repentance
מִי כָמוֹךָ אַב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

/ *Said only in the Reader's repetition*

We shall sanctify and extol,
just like the tranquil secret dialogue of the holy angels, who triplicate Your sanctity, as it is written by Your prophet:
"And they called, one to another, and said:"
BOW BOW BOW
RIGHT LEFT

(Community:)
"Holy
Holy
Holy
יהוה of Legions, the entire world is full of Their glory!"

Opposite them, others praise and say:

(Community:)
"Blessed is the glory of יהוה in Their place!"

In Your holy words it is written that they say:

(Community:)
"יהוה shall rule forever, the *Elohim* of Tsiyyon, For every generation, Praise *Yahh!*"

Nakdishakh vena'aritsakh,
keno'am siaḥ soḍ sarfé koḍesh,
hamshaleshim lekha keḍushshah,
vekhén kaṭuv 'al–yaḍ neḳi-akh:
"Vekara zeh el–zeh ve-amar:"

"Kaḍosh
Kaḍosh
Kaḍosh
Aḍonai Tseṿa-oṭ,
melo khol-ha-arets
keṿoḍo"

Le'ummaṭam
meshabbeḥim ve-omerim:

"Barukh keṿoḍ
Aḍonai mimekomo"

Uṿḍiṿré koḍshekha
kaṭuv lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh"

‘Amidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

STAND

/ Said only in the Reader’s repetition

נַקְדִּישָׁךְ וְנַעֲרִיצָךְ,

כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל־יַד נְבִיאָךְ:
(ימין) (שמאל)
”וְקָרָא זֶה אֶל־זֶה וְאָמַר“

(קהל:)
”קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)
”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)
”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

You are holy and Your name is holy,
and holy ones, every day
they praise you, *selah!*

Blessed are You, יהוה,
the holy *Él.*

/ Said instead during the Ten Days of Repentance
...the holy Sovereign

You grace humanity with knowledge,
and teach mortals understanding.

You have graced us with...
...knowledge and understanding and intellect.
...wisdom, understanding and knowledge.

Blessed are You, יהוה,
who graces with knowledge.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to return
completely before you.

Blessed are You, יהוה,
who desires returning.

Attah kaḍosh veshimkha kaḍosh,
ukḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh hakaḍosh)

Attah ḥonén le-aḍam da'aṭ,
umlamméḍ le-enosh binah.
Veḥonnénu mé-ittekha...
...dé'ah uṿinah vehaskél.
...ḥokhmah, binah vada'at.

Barukh Attah Aḍonai
ḥonén hada'aṭ.

Hashiṿénu
Aṿinu
leṬoraṯekha,
vekareṿénu
Malkénu
la'aṿoḍaṯekha,
vehaḥazirénu bitshuṿah
shelémah lefanekha.

Barukh Attah Aḍonai
harotseh bitshuṿah.

‘Amidah

...understanding...

The fourth blessing concerns intellectual and cognitive abilities. Our minds are so important to a spiritual life that after evoking history (Avot), nature (Gibbor), and sanctity (Kedushshah), the only appropriate next step is to express our gratitude for the mind which allows us to pray in the first place.

In the Jewish imagination, a spiritual relationship or life cannot be exclusively physical. By definition, the spiritual is that which is non-physical. Therefore, the intellectual life of an individual is seen as the location of spiritual struggle and satisfaction.

Kavvanah: how can you use your mind to reach the realms of spiritual life? Observe your own thoughts – step outside yourself and appreciate the richness of the speed, diversity, and depth of our imaginations.

S T A N D

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךָ. סֶּלָה.
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

/ Said instead during the Ten Days of Repentance

...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.
וְחָנֵּנוּ מֵאִתְּךָ...
...דֵּעָה וּבִינָה וְהַשְׂכֵּל.
...חָכְמָה בִּינָה וָדָעַת.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ
אָבִינוּ
לְתוֹרָתֶךָ,
וְקָרְבֵנוּ
מַלְכֵּנוּ
לַעֲבוֹדָתֶךָ,
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ,
הָרוֹצֶה בִּתְשׁוּבָה.

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving *Él*.

**Blessed are You, יהוה,
who is patient and abounds
in forgiveness.**

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, *Él*, are a strong redeemer.

**Blessed are You, יהוה,
who redeems Yisraél.**

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us

Selaḥ–lanu
Avinu
ki ḥatanu,
meḥol lanu
Malkénu,
ki fasha'nu.
Ki Él tov vesallaḥ Attah.

***Barukh Attah Adonai
ḥannun hamarbeh lisloaḥ.***

Re-éh na be'onyénu
veriyah rivénu.
Umahér lega-olénu
ge-ullah shelémah
lema'an shemekha.
Ki Él go-él ḥazak Attah.

***Barukh Attah Adonai
go-él Yisraél.***

Refa-énu Adonai venérafé,
hoshi'énu venivvashé'ah,
ki tehillaténu Attah.
Veha'aléh arukhah
umarpé

‘Amidah

...struggle our struggles... A critical function of Jewish prayer seems to be that it transcends simple petition, and actually encompass protest as well. Indeed, many of our prayers seem to be a way of lodging a protest with the Divine. Pay attention to what a mess it is down here! Look at our suffering! Look at it! This posture of protest is made possible by the notion of covenant, which far surpasses a more simplistic Divine model of human subservience. The covenant which we believe animates our religious life is one that affords both parties privileges and powers. We have the ability to draw the Divine attention to the sorry state of affairs, and also to hold THEM accountable as a result. *Redeem us, for the sake of Your name.* By invoking our covenantal partnership we can permit ourselves to understand that much of what we do when we pray is not to petition: but to protest.

STAND

סְלַח־לָנוּ
אָבִינוּ
כִּי חָטָאנוּ,
מְחֹל לָנוּ
מַלְכֵּנוּ
כִּי פָשָׁעְנוּ.
כִּי אֵל טוֹב
וְסַלָּח אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
חַנּוּן הַמַּרְבֶּה
לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ
וְרִיבָה רִיבֵנוּ.
וּמַהֵר לְגָאֳלֵנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל חָזָק אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יְיָ וְנֵרָפֵא,
הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה,
כִּי תְהִלָּתֵנוּ אָתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמַרְפֵּא

all disease,
and all pain,
and all suffering.
For You are a healing *Él*,
You are compassionate and faithful.
Blessed are You, יהוה,
who heals the sick.

lekhol–taḥalu-énu
ulkhol–makh-oyénu
ulkhol–makkoténu. Ki Él rofé,
raḥaman vene-eman Attah.
Barukh Attah Aḍonai
rofé ḥolim.

/ *In summer*	/ *In winter*
Bless us, our Parent, along with the work of our hands, and bless our years with the desired dew, blessing and growth.	Bless us, יהוה, our *Elohim*, for this year and may all of its harvest be good. And give dew and rain as a blessing upon all the face of the soil and water the face of the Earth. And sustain all of Your world with Your goodness. And fill our hands with Your produce, and with the wealth of the gifts of Your hands. Guard and protect this year from all kinds of evil, and from all plague and from all misfortune.

Barekhénu Avinu bekhol–ma'aséh yadénu uvarékh shenaténu betalelé ratson berakhah undavah.	*Barékh 'alénu Aḍonai Elohénu et–hashanah hazoṭ ve-eṭ kol–miné ṭevu-aṭahh letoyah. Veṭén tal umatar livrakhah 'al kol–pené ha-adamah, veravvéh pené tévél, vesabba' et–ha'olam kullo mituvekha.*

Umalle yadénu mibirkhoṭekha umé'osher mattenoṭ yadekha. Shamerah vehatsilah shanah zo mikol–dayar ra' umikol–miné mash-ḥiṭ umikol–miné pur'anuṭ.

‘Amidah

Bless us...

This blessing focuses on the agricultural symbolism critical to the Torah. As a result, there is a different version recited during the two seasons (rainy season and dry season) recognised by our Sages.

We can sense from the words of the longer winter blessing, the anxiety surrounding winter in an agricultural society – everything hung on the line of a good harvest each year, and a dry winter would kill. But winter anxieties are present also in contemporary urban society – as the nights draw in, the mood lowers, and it can be difficult to pull ourselves through the dismal grey evenings. Let this longer blessing be a comfort in those times. Furthermore, when reading either blessing, let yourself think back a year in the past, or forwards a year in the future – what has this year brought? What do we want next year to bring?

STAND

לְכָל־תַּחֲלוּאֵינוּ
וּלְכָל־מַכְאוֹבֵינוּ
וּלְכָל־מַכּוֹתֵינוּ.
כִּי אֵל רוֹפֵא,
רַחֲמָן וְנֶאֱמָן אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
רוֹפֵא חוֹלִים.

/ In summer

בָּרְכֵנוּ
אָבִינוּ
בְּכָל־
מַעֲשֵׂה
יָדֵינוּ
וּבָרֵךְ
שְׁנָתֵנוּ
בְּטַלְלֵי
רָצוֹן
בְּרָכָה
וּנְדָבָה.

/ In winter

בָּרֵךְ עָלֵינוּ
יְיָ אֱלֹהֵינוּ
אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי
תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר
לִבְרָכָה עַל
כָּל־פְּנֵי הָאֲדָמָה
וְרַוֵּה פְּנֵי תֵבֵל.
וְשַׂבַּע אֶת־הָעוֹלָם
כֻּלּוֹ מִטּוּבֶךָ.

וּמַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ
וּמֵעֹשֶׁר מַתְּנוֹת יָדֶיךָ.
שָׁמְרָה וְהַצִּילָה שָׁנָה זוֹ
מִכָּל־דָּבָר רָע וּמִכָּל־מִינֵי מַשְׁחִית
וּמִכָּל־מִינֵי פּוּרְעָנוּת.

May it be of good hope
and end in peace.
Take pity and be merciful upon it
and upon all its harvest and produce,
and bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good years as a blessing.
For You are a good *Él*, and do good,
and You bless each year.

Blessed are You, יהוה,
who blesses each year.

*Va'aséh lahh tikvah toḇah
ve'aḥariṯ shalom. Ḥus veraḥém
aleha ve'al kol–teḇu-aṯahh
uféroteha, uḇarekhahh ḇegishmé
ratson, berakhah unḏaḇah.*

---

*Uṯ-hi aḥariṯahh,
ḥayyim vesaḇa' veshalom
kashanim hatoḇoṯ liḇrakhah.
Ki Él toḇ umétiḇ Attah
umḇarékh hashanim.*

*Barukh Attah Aḏonai
meḇarékh hashanim.*

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.
And gather us quickly from the four
corners of the Earth to our land.

Blessed are You, יהוה,
who gathers THEIR dispersed
people, Yisraél.

Teḳa'

*beshofar gaḏol leḥéruténu,
vesa nés lekabbéts galuyyoténu.
Vekabbetsénu yaḥad (mehérah)
mé-arba' kanfoṯ ha-arets le-artsenu.*

*Barukh Attah Aḏonai
mekabbéts niḏḥé
'ammo Yisraél.*

‘Amidah

...perform the miracle... *This line reveals an interesting feature of Hebrew vocabulary: the word that we typically use for ‘miracle’ (nés) is only used so metaphorically. The word nés actually means a banner, like the sort that would be held by a flag-bearer when riding into battle. It is a standard which marks power and allegiance. ‘Miracles’ then, are simply the banners of the Divine in the world – the flags that point to the fact that* יהוה *intervenes in our reality, both in ways that we see and those that we don’t.*

R’ de Sola Pool, in his translation, renders this phrase as, ‘Set up the banner to gather our exiles.’ Here, we’ve opted for the metaphorical meaning (perform a miracle). Yet, in both cases we should attempt to preserve the image in our minds of the flag waving in the breeze, signifying where power lies.

STAND

וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה
וְאַחֲרִית שָׁלוֹם.
חוּס וְרַחֵם עָלֶיהָ
וְעַל כָּל־תְּבוּאָתָהּ וּפֵרוֹתֶיהָ,
וּבָרְכָהּ בְּגִשְׁמֵי רָצוֹן,
בְּרָכָה וּנְדָבָה.

וּתְהִי אַחֲרִיתָהּ,
חַיִּים וְשָׂבָע וְשָׁלוֹם
כַּשָּׁנִים הַטּוֹבוֹת לִבְרָכָה.
כִּי אֵל טוֹב וּמֵטִיב אַתָּה
וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְיָ,
מְבָרֵךְ הַשָּׁנִים.

תְּקַע

בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד (מְהֵרָה) מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

Return our judges as they first were
and our advisors as they used to be,
and take away our grief and sorrow.
And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!

Blessed are You, יהוה,
Sovereign who loves
justice and order.

/ Said instead during the Ten Days of Repentance
...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swifty suppress them.
And governments of / And all who do
evil deeds: swifty uproot and smash
and eliminate and overpower them,
soon in our days.

Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.

*Hashiṿah shofeténu keṿarishonah
veyo'atsénu keṿatteḥillah,
vehasér mimennu yagon
va-anaḥah. Umlokh 'alénu mehérah,
Attah Aḍonai leṿaddekha (beḥesed)
beraḥamim betseḍeḳ uṿmishpat.*

*Barukh Attah Aḍonai
melekh ohéṿ
tseḍaḳah umishpat.*

(...hamelekh hamishpat.)

*Lamalshinim al tehi ṭiḳvah,
vekhol–haminim
vekhol–hazéḍim
kerega' yoṿéḍu.
Vekhol–oyeṿekha
vekhol–sone-ékha
mehérah yikkaréṭu.
(Umalkhut)/(Vekhol–'osé) rish'ah,
mehérah ṭe'aḳḳér uṭshabbér
uṭkhallém veṭakhni'ém
bimhérah veyaménu.*

*Barukh Attah Aḍonai
shoṿér oyeṿim
umakhnia' zéḍim.*

‘Amiḍah

i thank You God for most this
amazing day:
for the leaping greenly spirits of
trees and a blue true dream of sky;
and for everything
which is natural
which is infinite
which is yes

(i who have died am alive again
today, and this is the sun’s birthday;
this is the birth
day of life and of love and wings:
and of the gay great happening
illimitably earth)

how should tasting touching
hearing seeing breathing any –
lifted from the no
of all nothing –
human merely being doubt
unimaginable You?
(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings

STAND

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה,
וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה.
וּמְלוֹךְ עָלֵינוּ מְהֵרָה,
אַתָּה יְיָ לְבַדְּךָ (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.
בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

/ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַמִּשְׁפָּט.

לַמַּלְשִׁינִים אַל תְּהִי תִקְוָה,
וְכָל־הַמִּינִים
וְכָל־הַזֵּדִים
כְּרֶגַע יֹאבֵדוּ.
וְכָל־אוֹיְבֶיךָ
וְכָל־שׂוֹנְאֶיךָ
מְהֵרָה יִכָּרֵתוּ.
(וּמַלְכוּת)/(וְכָל־עֹשֵׂי) רִשְׁעָה,
מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר
וּתְכַלֵּם וְתַכְנִיעֵם
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹבֵר אֹיְבִים
וּמַכְנִיעַ זֵדִים.

On the righteous and on the pious
and on the remnant of Your people
the House of Yisraél and their
elders, and on the remainder of their
institutions, and on the righteous
converts among us. They yearn for
Your mercy, יהוה our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarassed
for we trust in You,
and on Your great mercy
we truly depend!

Blessed are You, יהוה,
depended on and trusted
by the righteous.

ʿAl hatsaddikim veʿal haḥasaḍim
veʿal she-ériṭ ʿammekha
Béṭ Yisraél (veʿal ziknéhem),
veʿal pelétaṭ béṭ sofréhem,
veʿal géré hatsseḍek beʿalénu.
Yehemu na raḥamekha,
Aḍonai Elohénu,
veṭén sakhar toṿ lekhol–
haboteḥim beshimkha be-emeṭ,
vesim ḥelḳénu ʿimmahem.
Ulʿolam lo néṿosh ki–ṿekha
bataḥnu, veʿal ḥasdekha hagaḍol
be-emeṭ nishʿanenu.

Barukh Attah Aḍonai
mishʿan umiṿtaḥ
latsaddiḳim.

Dwell within Yerushalayim,
Your city, as You said You would.
And the throne of Daviḍ Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.

Blessed are You, יהוה,
who builds Yerushalayim.

Tishkon beṭokh Yerushalayim
ʿirkha ka-asher dibbarta.
Vekhissé Ḍaviḍ ʿaṿdekha
mehérah leṭokhahh takhin.
Uṿnéh oṭahh binyan ʿolam
bimhérah beyaménu.

Barukh Attah Aḍonai
bonéh Yerushalayim.

‘Amiḍah

...as You said You would.

Once again, the plaintive tone of the liturgy is combined with protest: You said you would dwell in Jerusalem! There is a certain degree to which we are just simply trying to hold יהוה *to account for all the promises made in the Torah. Yet, it would be foolish to think that it was so easy as to just invite the Divine to dwell in any particular place.*

In the many rabbinic discussions about the Shekhinah (that element of the Divine that dwells on Earth), they imagine her dwelling at the bedside of someone ill, next to someone dying, with two people studying Torah, in a home filled with love, etc. Although we may plead for the Divine to ‘go home,’ we do so while understanding that it isn’t so simple, and it actually never was.

STAND

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׁאֵרִית עַמְּךָ
בֵּית יִשְׂרָאֵל (וְעַל זְקֵנֵיהֶם),
וְעַל פְּלֵיטַת בֵּית סְפְרֵיהֶם,
וְעַל גֵּרֵי הַצֶּדֶק בְּעָלֵינוּ.
יֶהֱמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת,
וְשִׂים חֶלְקֵנוּ עִמָּהֶם.
וּלְעוֹלָם לֹא נֵבוֹשׁ
כִּי־בְךָ בָּטָחְנוּ,
וְעַל חַסְדְּךָ הַגָּדוֹל
בֶּאֱמֶת נִשְׁעָנְנוּ.
בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לַצַּדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כַּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עַבְדְּךָ
מְהֵרָה לְתוֹכָהּ תָּכִין.
וּבְנֵה אוֹתָהּ בִּנְיַן עוֹלָם
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלָיִם.

Cultivate the shoot of
Your servant David,
so it flourishes soon,
and may his horn sound
with Your salvation,
for it is Your salvation
we hope for each and every day!

Blessed are You, יהוה,
who cultivates
the horn of salvation.

Hear our voices,
יהוה our *Elohim*, merciful Parent,
be gracious and compassionate to us.
Receive our prayers
mercifully and willfully!
For you are an *Él* who hears
prayers and supplications.
And before You, our Sovereign,
our prayers won't return empty.
Be gracious to us and answer us,
and hear our prayers. For You hear
the prayer of every mouth.

Blessed are You, יהוה,
who hears prayer.

Eṭ–tsemaḥ Daviḍ ʿaṿdekha
mehérah ṭatsmiaḥ,
veḳarno tarum
bishuʿaṭekha,
ki lishuʿaṭekha
ḳivvinu kol–hayom.

Barukh Attah Aḍonai
matsmiaḥ ḳeren yeshuʿah.

Shema' kolénu
Aḍonai Elohénu, Aṿ raḥaman,
ḥus veraḥém ʿalénu.
Veḳabbél beraḥamim
uṿratson eṭ–tefillaṭénu.
Ki Él shoméa'
tefilloṭ vetaḥanunim Attah.
Umilefanekha Malkénu
réḳam al teshiṿénu.
Ḥonnénu vaʿanénu,
ushma' tefillaṭénu. Ki Attah
shoméa' tefillaṭ kol–peh.

Barukh Attah Aḍonai
shoméa' tefillah.

‘Amiḍah

Hear our voices.
This last of the middle-blessings which characterise the weekday ‘Amiḍah call upon the Divine to hear and listen to our supplications. Using the same language as the Shema’ above, we draw a fitting parallel with the call to listen. The focus on auditory experience of spirituality is profound. R’ Jonathan Sacks suggests that:

“יהוה is to be found not by looking but by listening. [They] lives in words – the words [They] spoke to the patriarchs and matriarchs, prophets and priests; ultimately in the words of the Torah itself – the words through which we are to interpret all other words.”
(Re-eh 5768)

Just as we remind ourselves to listen in the Shema’, we remind the Divine to listen here, with Shema’ Kolénu.

S T A N D

אֶת־צֶמַח
דָּוִד עַבְדְּךָ
מְהֵרָה תַצְמִיחַ,
וְקַרְנוֹ תָּרוּם
בִּישׁוּעָתֶךָ,
כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ,
מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ
יְיָ אֱלֹהֵינוּ, אָב רַחֲמָן,
חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ
תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה.
וּמִלְּפָנֶיךָ מַלְכֵּנוּ
רֵיקָם אַל תְּשִׁיבֵנוּ.
חָנֵּנוּ וַעֲנֵנוּ,
וּשְׁמַע תְּפִלָּתֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵעַ תְּפִלָּה.

Desire, יהוה our *Elohim*, Your people Yisraél and their prayers with favour. And restore the service of Your sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You.

/ Said during Rosh Ḥoḍesh and festivals

Our *Elohim* and *Elohim* of our ancestors,

lift and bring,

carry, make seen and desired,

make heard, make recalled,

and make remembered

our memory

and the memory of our ancestors;

the memory of Yerushalayim, Your city;

and the memory of the Mashiaḥ,

descendant of Daviḍ, Your servant;

and the memory of all of Your people,

the House of Yisraél; for deliverance and happiness, goodness, grace, love, and mercy,

on this day

/ On Pesaḥ	/ On Sukkoṭ	/ On Rosh Ḥoḍesh
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month

to be merciful to us today and to save us.

Remember us, יהוה our *Elohim*, today for good,

and recall us today for blessing,

and save us today for a good life.

Retséh Aḍonai Eloh<u>é</u>nu

be'ammekha Yisraél

velitfillaṭam she'éh.

Vehashéy̱ ha'ay̱oḍah liḍy̱ir

béṯekha, ve-ishshé Yisraél,

uṯfillaṭam mehérah be-ahay̱ah

ṭeḳabbél beratson.

Uṭ-hi leratson tamiḍ

'ay̱oḍaṭ Yisraél 'ammekha.

(Eloh<u>é</u>nu vÊlohé ay̱oṯénu,

ya'aleh veyay̱o,

yaggia', yéra-eh veyératseh,

yishshama', yippaḳéḍ, veyizzakhér

zikhro<u>n</u>énu

vezikhron ay̱oṭénu

zikhron Yerusha<u>l</u>ayim 'irakh

vezikhron Mas<u>h</u>iaḥ miBéṭ–Daviḍ 'ay̱dakh,

vezikhron kol–'ammekha Béṭ–Yisraél

lefa<u>n</u>ekha liflétah, letoy̱ah,

leḥén le<u>h</u>eseḍ ulraḥamim

beyom

Ḥag HaSukkoṭ	Ḥag HaMatssoṭ	Rosh Ha<u>Ḥ</u>oḍesh

hazeh,

leraḥém bo 'a<u>l</u>énu ulhoshi'<u>é</u>nu.

Zokh<u>r</u>énu Aḍonai Eloh<u>é</u>nu

bo letoy̱ah (K: Amén),

ufok<u>d</u>énu y̱o liy̱rakhah (K: Amén),

vehoshi'<u>é</u>nu y̱o leḥayyim toy̱im (K: Amén).

‘Amidah

On the threshold of half a house
in the Land of Israel
my father stood
pointing to the sides and saying:
Upon these ruins
one day we will build a kitchen
to cook in it a Leviathan’s tail
and a wild bull,
upon these ruins
we will build a corner for prayer
to make room
for a bit of holiness.
My father remained on the
threshold
and I, my entire life,
have been erecting scaffolding
reaching up to the sky.

Erez Bitton

STAND

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

/ Said during Rosh Ḥodesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם

/ On Pesaḥ חַג הַמַּצּוֹת | */ On Sukkoṭ* חַג הַסֻּכּוֹת | */ On Rosh Ḥodesh* רֹאשׁ הַחֹדֶשׁ

הַזֶּה,
לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

With salvation and mercy, be generously gracious upon us, and forgive and absolve us, and save us, for it is toward you our eyes look. For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns Their *Shekhinah* to Tsiyyon.

B *O* *W*

We thank You, for You are our *Elohim* and that of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

/ Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

You are good, for your mercy never fails. You are merciful, for Your love never ceased. From forever we have set our hope on You.

viḍvar yeshu'ah veraḥamim, ḥus veḥonnénu vaḥamol veraḥém 'alénu vehoshi'énu, ki élekha 'énénu. Ki Él melekh ḥannun veraḥum Attah.)

Ve-Attah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah 'énénu beshuṿekha leTsiyyon beraḥamim.

Barukh Attah Aḍonai hamaḥazir shekhinaṭo leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Eloḥénu vÉlohé Aṿoṭénu le'olam va'eḍ. Tsurénu tsur ḥayyénu, umagén yish'énu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillatekha, 'al ḥayyénu hamesurim beyaḍekha, ve'al nishmoṭénu hapeḳuḍot lakh, ve'al nissekha shebekhol-yom 'immanu. Ve'al nifle-otekha vetoṿoṭekha shebekhol–'ét 'erev vaṿoḳer vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Eloḥénu vÉlohé aṿoṭénu, Elohé khol–basar, yotserénu yotsér beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, 'al sheheḥeyitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha vela'asot retsonekha, ul'ovdekha beléṿaṿ shalém, 'al she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo tammu ḥasaḍekha, ki mé'olam ḳivvinu lakh.

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

/ Said during the Reader's repetition by the Kahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל־
בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

S T A N D

‘Amiḍah

Giving thanks is sweeter
than bounty itself.
One who cherishes gratitude
does not cling to the gift!

Giving thanks is the true
meat of God's bounty;
the bounty is its shell,
For giving thanks carries
you to the hearth of the Beloved.

Abundance alone brings
heedlessness,
giving thanks gives birth to
alertness.

The bounty of giving thanks
will satisfy and elevate you,
and you will bestow
a hundred bounties in return.

Eat your fill of God's delicacies,
and you will be freed
from hunger and begging.

Rumi

/ On Ḥanukkah and Purim, insert "For the miracles" on page 442

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

/ Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W

Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yoḍukha selah.

(Ukhṭoy leḥayyim toyim kol bené yeriṭekha.)

Vihalelu
viyarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toy.
Ha-Él yeshu'aṭénu ve'ezraṭénu,
selah, ha-Él hatoy.

Barukh Attah Aḍonai
hatoy shimkha
ulkha na-eh lehoḍoṭ.

Sim shalom toyah uyrakhah,
ḥayyim ḥén vaḥeseḍ
(tseḍakah) veraḥamim 'alénu
ve'al kol–Yisraél 'ammekha.
Uyarekhénu Ayinu kullanu
yaḥaḍ be-or panekha,
ki ye-or panekha naṭatta–lanu,
Aḍonai Elohénu:

/ On Ḥanukkah and Purim, insert עַל הַנִּסִּים on page 443

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

/ Said during the Ten Days of Repentance

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יהוה,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

S T A N D

‘Amidah

This is what I see:

a grain of wheat in the hand of a
small boy

barefoot on the unnamed roads,
sleeping in the dream another is
having.

An oud, a violin, a guitar,
a mirror of dew,
a man about to undress,
a woman staring.

A traveler
returning
everywhere

and forgetfulness
stealing from itself.

Maktoub, the Moor says,
we hold clouds in our mouth
and imagine God in our breath.

Nathalie Handal

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to bless us and all Your people Yisraél with great strength and peace.

/ Said during the Ten Days of Repentance

May we be remembered and inscribed before You in the book of life, blessing, peace, sustenance, salvation, comfort, and good decrees – us and all of Your people Yisraél, for a good and peaceful life.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

/ Repetition ends here

Torah veḥayyim,
ahavah vaḥesed,
tsedakah veraḥamim,
berakhah veshalom.

Vetov be'énékha (levarekhénu) levarékh et–(kol–)'ammekha Yisraél, berov–'oz veshalom.

Uvséfer ḥayyim, berakhah veshalom, ufarnasah tovah vishu'ah veneḥamah, ugzérot tovot, nizzakhér venikkatév lefanekha, anaḥnu vekhol–'ammekha Yisraél, leḥayyim tovim ulshalom.

Barukh Attah Adonai
hamevorékh
et–'ammo Yisraél
bashalom,
amén.

‘Amiḍah

As we reach the last blessing of the ‘Amidah, we see that the last three blessings are the same each time – like the first three. It is only the middle which changes. These constant six blessings are intended to provide a routine structure to every ‘Amiḍah – regardless of what day of the week it is, or whether it is a Shabbaṭ or a festival, etc. The consistency of the framework designed for the ‘Amiḍah is critical to it. The Sages hoped to create a sort of plug-and-play format in which the same beginning and end could bookend a middle section which changed depending on the day, season, and time. Thus, there's a pedagogical benefit to keeping the blessing the same. Furthermore, some things are constant – we always wish to open by invoking our ancestors and praising the Divine, and we always wish to conclude with our gratefulness for all we have and for peace.

STAND

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

/ Said during the Ten Days of Repentance

וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

/ Repetition ends here

May the words I speak and the thoughts I think be acceptable before You, my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do so for the sake of Your name,
Do so for the sake of Your right hand,
Do so for the sake of Your Torah
Do so for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén.*
LEFT RIGHT

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra'
sifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakkol tihyeh.
Peṭaḥ libbi beṭoraṯekha,
ve-aḥaré mitsvoṯekha tirdof
nafshi. Vekhol–hakamim 'alai
lera'ah, mehérah hafér 'atsaṭam
veḳalḳél maḥashavtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳeḍushshaṭakh.
Hoshi'ah, yeminkha va'anéni.
Yihyu leratson imré–fi,
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

'Oseh shalom bimromav
hu yeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

ʻAmidah

What will you do, God, when I die?
When I, your pitcher, broken, lie?
When I, your drink, go stale or dry?
I am your garb, the trade you ply,
you lose your meaning, losing me.

Homeless without me, you will be
robbed of your welcome,
warm and sweet.
I am your sandals: your tired feet
will wander bare for want of me.

Your mighty cloak will fall away.
Your glance that
on my cheek was laid
and pillowed warm,
will seek, dismayed,
the comforts that I offered once —
to lie, as sunset colors fade
in the cold lap of alien stones.

What will you do, God?
I am afraid.

Rainer Maria Rilke

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,

נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take ***three***

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

*/ Some communities say, generally only on days upon which teḥinoṭ are **not** recited:*

May
the name,
יהוה
be blessed
from now
until forever.
From the rising of the sun, until it goes down,
may the name
יהוה
be praised.
יהוה
our Liege,
how powerful
is Your
name
upon
all
the
Earth.

Yehi
shém Aḍonai
meḅorakh
méʿattah
veʿaḍ ʿolam.
Mimizraḥ–
shemesh
ʿad–meḅo-o
mehullal
shém Aḍonai.
Aḍonai Aḍonénu,
mah–addir
shimkha
bekhol
ha-arets.

Shaharit

While Western Sephardi communities added these verses after the 'Arviṭ 'Amiḍah last night, Eastern Sephardi communities add them here – in most traditions, only when teḥinoṭ are not said. There is an obvious connection to the daily cycle of light and dark: 'From the rising of the sun, until it goes down.' Yet, as we recite this, we are in the period after the sun has gone down, and before it has risen again. That anxiety, about being in the in-between, prompts us to make extra effort to assert the Divine might and power that we hope will protect us during the dark hours of the night.

In the Talmud, the Sages envision that the first human being panicked on seeing the first sunset, not knowing that the sun would rise the next day. Instead, they immediately assumed that it was growing dark due to their own mistakes – that they had caused it. (Avoḍah Zarah 8a)

STAND

*/ Some communities say, generally only on days upon which teḥinoṭ are **not** recited:*

יְהִי
שֵׁם יְיָ
מְבֹרָךְ
מֵעַתָּה
וְעַד־עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ
עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְיָ.
יְיָ אֲדֹנֵינוּ,
מָה־אַדִּיר
שִׁמְךָ
בְּכָל
הָאָרֶץ.

Tehinot

תחינות

Teḥinoṭ

Like the personal prayer of Mar, son of Raṿina, which is often used to conclude the 'Amiḍah, Teḥinoṭ are another example of a text which was originally personal and variable, but which became standardised over time. The custom of reciting personal supplications following the 'Amiḍah is not obligatory, but instead developed as a common practice following the descriptions of prayer found in Daniél 9:3 and Melakhim Alef 8:54. Due to the fact that the 'Amiḍah is a more-or-less fixed text which has been prescribed by our Sages, we should be able to make room as well for personal, unscripted, private prayer and supplication.

As such, we stop here for a moment of private prayer. On most days the text is as follows, consisting at its core of Vidui (confession) and the Taḥanun psalm, Psalm 25. On Mondays and Thursdays, additional supplications are said, which are found in the Appendix.

Teḥinoṭ, in any form, are not recited on the following days:
Shabbaṭ, all major holidays and festivals, Rosh Ḥoḍesh, Ḥanukkah, Purim, 9 Tishré, 11-14 Tishré, 23-29 Tishré, 15 Shevat, 14-15 Aḍar, the month of Nisan, 14 Iyyar, 18 Iyyar, 1-5 Sivan, 7-12 Sivan, 9 Aṿ, 15 Aṿ, and 29 Élul, nor in the house of a mourner, or in presence of a groom, bride, berit milah or baby naming.

Merciful and gracious one, we have erred before you!
Have mercy on us and rescue us!

by David:

It is to You, יהוה, that I will lift my soul! My Elohim, in You I have trusted - of this I shall not be ashamed. My enemies shall not triumph over me! What's more - none who twist towards You will be ashamed - rather those who act treacherously. Guide me to You truth and teach me – for you are the Elohim who saves me - it is You whom I have yearned for every day. Recall Your mercies, יהוה, as well as Your love - for they are eternal. The mistakes and crimes of my youth - don't remember them. Instead, in Your mercy remember me for the sake of Your goodness, יהוה. You are good and right, יהוה, in showing the mistaken the path. They will show the humble justice and teach them Their way. All of the ways of יהוה are love and truth for those who honour Their covenant. For Your name, יהוה, You will forgive my iniquity, though it is great. Who is this that is in awe of יהוה? That is the one whom They will instruct in the chosen path. That one's soul shall abide, and their descendants will inheirit Earth. יהוה's secret is for those who are in awe of Them, Their covenant to make it known. My eyes are always looking towards You, for They will pull my feet from the net. Turn towards me and be gracious to me, for I am alienated and afflicted! My mind's troubles are broad - save me from my distress! Look and see my affliction and my travail – forgive all my mistakes. Look and see how many my enemies are and the cruel hatred with which they hate me! Guard my soul and save me! Let me not be ashamed, for I have sought You as my refuge. Let simplicity and correctness preserve me, for I have twisted towards You. *Elohim*, redeem Yisraél from all of its troubles!

Raḥum veḥannun, ḥatanu lefanekha,
raḥém ʿalénu vehoshiʿénu.

LeḌaṿiḍ, Élekha Adonai nafshi essa. Elohai bekha bataḥti al–éṿoshah al–yaʿaltsu oyṿai li. Gam kol–koṿekha lo yéṿoshu; yéṿoshu habogdim réḳam. Derakhekha Adonai hodiʿéni; oreḥoṭekha lammeḍéni. Haḍrikhéni ṿa-amittekha (!) velammeḍéni, ki–Attah Elohé yishʿi; oṭekha kivviṭi kol–hayom. Zekhor–raḥamekha Adonai vaḥasaḍekha; ki méʿolam hémmah. ḥattoṭ neʿurai (!) ufshaʿai, al tizkor; keḥasdekha zekhar–li–Attah; lemaʿan tuṿekha Adonai. Toṿ–veyashar Adonai; ʿal–kén yoreh ḥatta-im badarekh. Yaḍrékh ʿanavim bamishpat; vilamméḍ ʿanavim darko. Kol–orḥoṭ Adonai ḥeseḍ ve-emeṭ; lenotsré ṿeriṭo veʿéḍoṭav. Lemaʿan–shimkha Adonai; vesalaḥta laʿavoni ki raṿ–hu. Mi–zeh ha-ish yeré Adonai; yorennu beḍerekh yiṿḥar. Nafsho betoṿ talin; vezarʿo yirash arets. Soḍ Aḍonai liré-av; uṿriṭo lehoḍiʿam. ʿEnai tamiḍ el–Adonai; ki hu–yotsi méresheṭ raglai. Pené–élai veḥonnéni; ki–yaḥiḍ veʿani ani. Tsaroṭ leṿaṿi hirḥiṿu; mimetsuḳoṭai hotsi-énu. Re-éh ʿonyi vaʿamali; vesa lekhol–ḥattoṭai. Re-éh–oyeṿai ki–rabbu vesin-aṭ ḥamas sené-uni. Shomrah nafshi vehatssiléni al–éṿosh ki–ḥasiṭi ṿakh. Tom–vayosher yitsseruni; ki kivviṭikha. Peḍéh Elohim eṭ-Yisraél; mikol tsaroṭav.

/ Some insert here the Vidui on page 395 .

רַחוּם וְחַנּוּן חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ:

לְדָוִד **אֵלֶיךָ יְיָ** נַפְשִׁי אֶשָּׂא:
אֱלֹהַי בְּךָ בָטַחְתִּי אַל־אֵבוֹשָׁה אַל־יַעַלְצוּ
אוֹיְבַי לִי: גַּם כָּל־קֹוֶיךָ לֹא יֵבֹשׁוּ יֵבֹשׁוּ
הַבּוֹגְדִים רֵיקָם: דְּרָכֶיךָ יְיָ הוֹדִיעֵנִי אֹרְחוֹתֶיךָ
לַמְּדֵנִי: הַדְרִיכֵנִי בַאֲמִתֶּךָ ׀ וְלַמְּדֵנִי כִּי־אַתָּה
אֱלֹהֵי יִשְׁעִי אוֹתְךָ קִוִּיתִי כָּל־הַיּוֹם: זְכֹר־
רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: חַטֹּאות
נְעוּרַי ׀ וּפְשָׁעַי אַל־תִּזְכֹּר כְּחַסְדְּךָ זְכָר־לִי־
אַתָּה לְמַעַן טוּבְךָ יְיָ: טוֹב־וְיָשָׁר יְיָ עַל־כֵּן
יוֹרֶה חַטָּאִים בַּדָּרֶךְ: יַדְרֵךְ עֲנָוִים בַּמִּשְׁפָּט
וִילַמֵּד עֲנָוִים דַּרְכּוֹ: כָּל־אָרְחוֹת יְיָ חֶסֶד
וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו: לְמַעַן־שִׁמְךָ יְיָ
וְסָלַחְתָּ לַעֲוֺנִי כִּי רַב־הוּא: מִי־זֶה הָאִישׁ יְרֵא
יְיָ יוֹרֶנּוּ בְּדֶרֶךְ יִבְחָר: נַפְשׁוֹ בְּטוֹב תָּלִין וְזַרְעוֹ
יִירַשׁ אָרֶץ: סוֹד יְיָ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם:
עֵינַי תָּמִיד אֶל־יְיָ כִּי הוּא־יוֹצִיא מֵרֶשֶׁת
רַגְלָי: פְּנֵה־אֵלַי וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי:
צָרוֹת לְבָבִי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי:
רְאֵה עָנְיִי וַעֲמָלִי וְשָׂא לְכָל־חַטֹּאותָי: רְאֵה־
אוֹיְבַי כִּי־רָבּוּ וְשִׂנְאַת חָמָס שְׂנֵאוּנִי: שָׁמְרָה
נַפְשִׁי וְהַצִּילֵנִי אַל־אֵבוֹשׁ כִּי־חָסִיתִי בָךְ:
תֹּם־וָיֹשֶׁר יִצְּרוּנִי כִּי קִוִּיתִיךָ: פְּדֵה אֱלֹהִים
אֶת־יִשְׂרָאֵל מִכֹּל צָרוֹתָיו:

Psalm 25

...none who twist towards You...

Here, and elsewhere (Psalm 27), we have made an intentional effort to translate the Hebrew root ק.ו.ה in line with its semantic range, rather than adapt the loaded terminology of 'hope'. The root itself is related to string and to rope - and seems to have originally been used to describe the process of making rope - twisting together several disparate threads into one much stronger whole. Where it's used metaphorically in the Psalms, we can imagine that the imagery is a kind of physical movement - a twisting, yearning, coiled tension of desire between ourselves and the Divine. To talk of 'hope' is to use inevitably Christian categories related to salvation and the hope of life after death. For the Psalmist, twisting, yearning, pulling towards the supernal realm requires active effort and means sustained and inevitable tension, held together in strength.

יהוה, the *Elohim* of Yisraél, turn back from Your anger and instead allay the wickedness of Your people!

Our Parent, Our Sovereign – You are THEY.
Our Parent, Our Sovereign – We have no other Sovereign but You.
Our Parent, Our Sovereign – Be merciful upon us.
Our Parent, Our Sovereign – Be gracious to us and answer us, for we have no deeds of merit.
Act towards us with love and justice,
for the sake of Your great name – save us!
We don't know what will happen–
for, our eyes are upon You!

Recall Your mercies, יהוה and your love, for they are eternal. May Your love, יהוה, be upon us as we have always desired. Don't recall our earlier misdeeds - rather, quick, put forth Your mercies for we are utterly depressed. Our help comes from the name יהוה, the One who makes Heaven and Earth. Be gracious to us, יהוה, be gracious to us, for we are mostly satiated on scorn.

In place of anger, recall mercy.

In place of anger, recall love.

In place of anger, recall the Akédah.

In place of anger, recall our naivety.

יהוה, rescue! The Sovereign who answers on the day that we call! For THEY knows our desires. It is recalled that we are but dust. Help us, the *Elohim* of our rescue, for the matter of Your name's honour, and rescue us, forgiving our mistakes for the sake of Your name.

Adonai Elohé Yisraél
shuṿ méḥaron appekha,
vehinnaḥém ʻal haraʻah leʻammekha.
Aṿinu malkénu aṿinu Attah.
Aṿinu malkénu én lanu melekh
ella Attah.
Aṿinu malkénu raḥém ʻalénu.
Aṿinu malkénu ḥonénu vaʻanénu
ki én banu maʻasim.
Aséh ʻammanu tseḍaḳah vaḥeseḍ
lemaʻan shimkha hagadol vehoshiʻénu.
Va-anaḥnu lo néḍaʼ mah–naʻaseh,
ki ʻalekha ʻénénu.

Zekhor–raḥamekha Adonai vaḥasaḍekha; ki méʻolam hémah. Yehi–ḥasdekha Adonai ʻalénu; ka-asher yiḥalnu lakh. Al–tizkor–lanu ʻavonoṭ reshaʻim; mahér yeḳaddemunu raḥamekha; ki dallonu me-oḍ. ʻEzrénu beshém Adonai; ʻoséh shamayim va-arets. Ḥonnénu Adonai ḥonnénu; ki–raṿ saṿaʼnu ṿuz.
Berogez raḥém tizkor.
Berogez ahaṿah tizkor.
Berogez ʻaḳéḍah tizkor.
Berogez tamimuṭ tizkor.
Aḍonai hoshiʻah; hamelekh yaʻanénu ṿeyom–kore-énu. Ki hu yaḍaʼ yitsrénu; zakhor ki–ʻafar anaḥnu. ʻOzrénu Elohé yishʻénu ʻal–deṿar keṿoḍ–shemekha; vehatssilénu vekhappér ʻal–ḥattoṭénu lemaʻan shemekha.

Teḥinot

We don't know what will happen – for, our eyes are upon You.

Uncertainty is a key component of the emotional landscape of Teḥinot. We add our personal prayers of petition (and sometimes protest) after the Amidah in order to make space for the uncomfortable uncertainty of not knowing our fate.

Rather than adopt a position of trusting in that fate, of perhaps admonishing ourselves for even concerning ourselves with divine matters, we instead make our lack of clarity the centrepiece of our appeal. The uncertainty also contains the possibility of change and healing, and thus this line is critical to everything which follows. We can't request that only the good deeds are remembered if the judgement has already been made. So in order to find healing and wholeness, we have to first ackowledge how little we know.

יְיָ אֱלֹהֵי יִשְׂרָאֵל שׁוּב מֵחֲרוֹן אַפֶּךָ,
וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ   אָבִינוּ אָתָּה:
אָבִינוּ מַלְכֵּנוּ   אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:
אָבִינוּ מַלְכֵּנוּ   רַחֵם עָלֵינוּ:
אָבִינוּ מַלְכֵּנוּ   חָנֵּנוּ וַעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים:
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד
לְמַעַן שִׁמְךָ הַגָּדוֹל וְהוֹשִׁיעֵנוּ:
וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ:

זְכֹר־רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:
יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:
אַל־תִּזְכָּר־לָנוּ עֲוֹנֹת רִאשֹׁנִים
מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד:
עֶזְרֵנוּ בְּשֵׁם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:
חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז:
בְּרֹגֶז   רַחֵם   תִּזְכּוֹר
בְּרֹגֶז   אַהֲבָה   תִּזְכּוֹר
בְּרֹגֶז   עֲקֵדָה   תִּזְכּוֹר
בְּרֹגֶז   תְּמִימוּת   תִּזְכּוֹר:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:
כִּי־הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי־עָפָר אֲנָחְנוּ:
עָזְרֵנוּ ׀ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ
וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

/Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept

(C: Mercifully and willfully receive our prayers)
the prayer and supplication
of the whole House of Yisraél
before their Parent in Heaven,
and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

shemé̤hh rabba. (Kahal: *Amén*)
Be'alma di–yera khir'uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréy meshiḥéhh. (K: *Amén*) *Beḥayyékhon uvyomékhon uvḥayyé ḍekhol–Béṭ Yisraél ba'agala uvizman ḳariv, ve-imru: amén.*

(K: *Amén, yehé shemé̤hh rabba mevarakh le'alam le'almé 'almayya yiṭbarakh*)

Yehé shemé̤hh rabba mevarakh le'alam le'almé 'almayya yiṭbarakh, veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭ-haddar, veyiṭ'alleh, veyiṭ-hallal shemé̤hh deḲuḍesha Berikh Hu. (K: *Amén*) *Le'élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be'alma, ve-imru: amén.* (K: *Amén*)

Tiṭḳabbal

(K: Kabbél beraḥamim uvratson eṭ–tefillaṭénu)
tseloṭehon uva'uṭehon
dekhol–Béṭ Yisraél
ḳoḍam Avuhon deVishmayya
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min Shemayya,
(K: *Ḥayyim*) *ḥayyim vesava' vishu'ah veneḥamah veshézava urfu-ah ug-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–'ammo Yisraél, ve-imru: amén.*
(K: *Amén*)

'Oseh shalom bimromav,
hu veraḥamav ya'aseh shalom 'alénu,
ve'al kol–Yisraél, ve-imru: amén. (K: *Amén*)

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל

(ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish Titkabbal

This version of the Ḳaddish is the 'full Ḳaddish' which typically comes at the very end of the main section of a service to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

Other psalms for an occasion may be substituted.
On Friday afternoons, substitute the Psalm for Friday found on page 319.

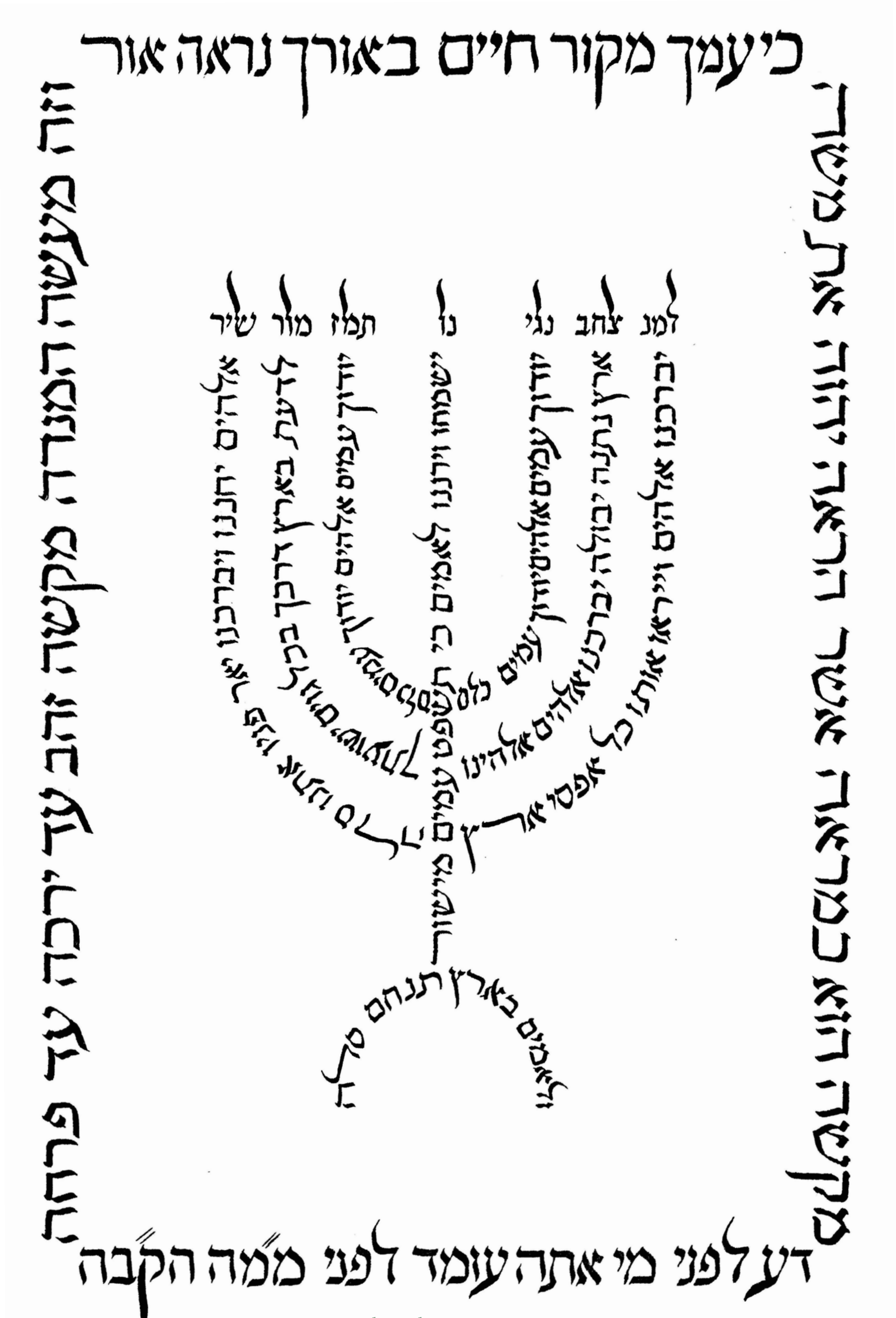
סז: א לַמְנַצֵּ֥חַ בִּנְגִינֹ֗ת מִזְמ֥וֹר שִֽׁיר׃
ב אֱלֹהִ֗ים יְחָנֵּ֥נוּ וִיבָרְכֵ֑נוּ
יָ֤אֵ֥ר פָּנָ֖יו אִתָּ֣נוּ סֶֽלָה׃
ג לָדַ֣עַת בָּאָ֣רֶץ דַּרְכֶּ֑ךָ בְּכָל־גּ֝וֹיִ֗ם יְשׁוּעָתֶֽךָ׃
ד יוֹד֖וּךָ עַמִּ֥ים ׀ אֱלֹהִ֑ים י֝וֹד֗וּךָ עַמִּ֥ים כֻּלָּֽם׃
ה יִ֥שְׂמְח֥וּ וִירַנְּנ֗וּ לְאֻ֫מִּ֥ים כִּֽי־תִשְׁפֹּ֣ט עַמִּ֣ים
מִישֹׁ֑ר וּלְאֻמִּ֓ים ׀ בָּאָ֖רֶץ תַּנְחֵ֣ם סֶֽלָה׃
ו יוֹד֖וּךָ עַמִּ֥ים ׀ אֱלֹהִ֑ים י֝וֹד֗וּךָ עַמִּ֥ים כֻּלָּֽם׃
ז אֶ֭רֶץ נָתְנָ֣ה יְבוּלָ֑הּ יְ֝בָרְכֵ֗נוּ אֱלֹהִ֥ים אֱלֹהֵֽינוּ׃
ח יְבָרְכֵ֥נוּ אֱלֹהִ֑ים וְיִֽירְא֥וּ א֝וֹת֗וֹ
כָּל־אַפְסֵי־אָֽרֶץ׃

1 For the conductor of strings, a psalm and a song: 2 *Elohim*, be gracious to us and bless us – May Your face shine on us, *selah*. 3 To know Your ways on Earth, and Your salvation among all nations.
4 Let nations thank You, *Elohim*, let all the nations thank You. 5 Be happy and sing, Oh nations, for They will judge nations justly and be merciful to the communities of Earth, *selah*. 6 Let nations thank You, *Elohim*, let all the nations thank You. 7 Earth has given its produce! Bless us, *Elohim*, our *Elohim*!
8 May *Elohim* bless us, and may all of Earth stand in awe of Them.

Lamnatsséaḥ bin-ginoṭ

mizmor shir. Elohim yeḥonnénu viyarekhénu, ya-ér panav ittanu selah. Lada‘aṭ ba-arets darkekha, bekhol–goyim yeshu‘atekha. Yodukha ‘ammim Elohim, yodukha ‘ammim kullam. Yismeḥu virannenu le-ummim ki–tishpot ‘ammim mishor, ul-ummim ba-arets tanḥém selah. Yodukha ‘ammim Elohim, yodukha ‘ammim kullam. Erets naṭenah yeyulahh, yeyarkhénu Elohim Elohénu. Yeyarekhénu Elohim, veyire-u oṭo kol–afsé–arets.

V



Shiviti, by Noam Sienna

/Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)* In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

shemého rabba. (*Kahal:* Amén)
Be'alma di–ṿera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K:* Amén)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḏekhol–béṭ Yisraél
ba'agala uṿizman ḳariṿ, ve-imru: amén.

(*K:* Amén yehé shemého rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé shemého rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭ'alleh,
veyiṭhallal shemého deḳuḏesha
berikh hu. (*K:* Amén)
Le'élla min kal–birkhaṭa
shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (*K:* Amén)

Yehé shelama rabba min shemayya,
(*K:* Ḥayyim) *ḥayyim vesaṿa' vishu'ah*
veneḥamah veshézaṿa urfu-ah
ug-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–'ammo Yisraél,
ve-imru: amén. (*K:* Amén)

'Oseh shalom bimromav,
hu yeraḥamav ya'aseh shalom
'alénu, ve'al kol–Yisraél,
ve-imru: amén. (*K:* Amén)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

/ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

It is upon us

to praise the Liege of all, to give
greatness to the Creator of creation.
For we have not been made like the
other nations of the Earth,
and we have not been allocated like
other families on the planet.
For THEY has not given them a
share like ours, nor a lot like ours.
For they bow to vanity and emptiness
and pray to an *Él* which cannot save,

B O W

Thus we bow

before the Sovereign, Ruler of Rulers,
the Holy Blessed One.

For THEY has arrayed the Heavens
and founded the Earth. THEIR
glorious abode is in worlds above,
and the *Shekhinah* THEIR strength
in the highest heights. THEY is our
Elohim and there is no other,
Our Sovereign is true, and nothing
else exists, as it says in the Torah:
"And you shall know this day,
and take it to heart,
that יהוה is *Elohim*
in Heaven above
and on Earth below,
there is no other."

'Alénu

leshabbéaḥ la-aḍon hakol,
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo 'asanu kegoyé ha-aratsoṭ,
velo samanu
kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelkénu kahem,
vegoralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia',

Va-anaḥnu mishtaḥavim lifné
melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.

Shehu noteh shamayim
veyoséḍ arets, umoshaṿ
yeḳaro bashamayim mima'al,
ushkhinaṭ 'uzzo
begoṿhé meromim.
Hu Elohénu ve-én 'oḍ aḥér,
emeṭ malkénu ve-efes zulaṭo,
kakaṭuṿ baṬorah:
"Veyaḍa'ta hayom
vahashéṿoṭa el leṿaṿekha,
ki Aḍonai hu ha-Elohim
bashamayim mima'al
ve'al–ha'arets mitaḥaṭ ***én 'oḍ.***"

‘Alénu

As is well known, the passage we know as ’Alénu is actually a relic of the Rosh haShanah maḥzor. It is not found in the early editions of the Siddur, and seems to enter the established liturgy in the mediaeval period.

While the practice of reciting ‘Alénu at the end of the synagogue service is recorded for the first time in Maḥzor Vitry (early 12th c. France), the common legend traces it to the persecutions in Europe during the First Crusade, in particular a story from Blois, France in 1171, in which several dozen Jews were burned at the stake. According to tradition, as they burned they sang these words from Rosh haShanah inspiring others to recite them daily ever since.

While originally Ashkenazi, this custom has been mostly adopted, in some minhagim both paragraphs, and in others (as here) just the first.

STAND

עָלֵינוּ

לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לָהֶבֶל וָרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ,

וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּנוּ וְאֶפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
”וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת,
אֵין עוֹד“.

Appendix
נספחים

Appendix

Below are a variety of different liturgical elements that the user may wish to utilise, but which are less frequent in appearance. Pages as follows:

Additional Teḥinoṭ	389
Birkaṭ haMazon	399
Sheva’ Berakhoṭ	411a
Additional Psalms	411b
Hallél	415
Hosha’noṭ	429a
Rosh Ḥodesh Musaf	429k
Yom Toṿ Musaf	435f
Sefiraṭ ha‘Omer	437
Aṿinu Malkénu	439
Ḥanukkah and Purim	441a

Él, Sovereign, sitting on a throne of mercy and governing with kindess.

Absolver of Their people's crimes, as they pass before, one by one.

Expand the forgiveness of those who are mistaken, and grant pardon to those who have erred.

Act justly with all beings – of flesh and spirit – don't push them down as recompense.

Él, the One who taught us to say the Thirteen Attributes: remember us today in that covenant of thirteen.

As You demonstrated to the most humble of all, and thus was written in Your Torah:

"יהוה descended in a cloud and stood with him there, and he called out in the name of יהוה."

There it is said:

"יהוה passed before his face and called:

יהוה, יהוה,

Merciful *Él*, Gracious;

Patient, abundant in Love and Truth.

Keeper of Kindness a thousandfold,

who lifts away Misdeed, Crime,

and Error; and Cleanses..."

El Melekh

yoshéy 'al kissé raḥamim
(u)mitnahég baḥasidut.

Moḥél 'avonot 'ammo,
ma'avir rishon rishon.

Marbeh meḥilah laḥatta-im,
usliḥah laposhe'im.

'Oseh tsedakot 'im kol–basar veruaḥ,
lo khera'atam lahem gomél.

El horétanu lomar middot shelosh 'esréh,
zekhor lanu hayom berit shelosh 'esreh.

Kemo shehoda'ta le'anav mikedem,
vekhén katuv betoratakh.

Vayéred Adonai be'anan,
vayityotssév 'immo sham.

Vayikra veshem Adonai,
vesham ne-emar:

Vaya'avor Adonai 'al–panav vayikra:

Adonai
Adonai

Él raḥum veḥannun,
erekh appayim
verav–ḥesed ve-emet,
notsér ḥesed la-alafim,
nosé 'avon vafesha' veḥatta-ah
venakéh.

Additional Teḥinot

...and cleanses... Although we recite the 'Thirteen Attributes' often there are several misunderstandings about the passage itself. First of all, how one counts the thirteen is (and has long been) up for debate. Secondly, we have to face up to the fact that the Sages (z"l) took the passage out of context and broke it off in the middle of a sentence! The inclusion of the last word (and cleanses) is misleading, as the passage goes on to say: and surely won't cleanse, not even for the third or fourth generation. So the meaning in-context is just about the opposite of the meaning as it appears here. Why the Sages felt the need to cut it off where they did does not require deep investigation – but we should be savvy to the fact that the meaning is changed dramatically simply by where the full stop is (or rather, appears to be).

אֵל מֶֽלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים

(ו)מִתְנַהֵג בַּחֲסִידוּת:
מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִאשׁוֹן רִאשׁוֹן:
מַרְבֶּה מְחִילָה לְחַטָּאִים,
וּסְלִיחָה לְפוֹשְׁעִים:
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וְרוּחַ,
לֹא כְרָעָתָם לָהֶם גּוֹמֵל:
אֵל הוֹרֵֽיתָנוּ לוֹמַר מִדּוֹת שְׁלֹשׁ עֶשְׂרֵה,
זְכוֹר לָֽנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה:
כְּמוֹ שֶׁהוֹדַֽעְתָּ לֶעָנָו מִקֶּֽדֶם,
וְכֵן כָּתוּב בְּתוֹרָתָךְ:
"וַיֵּֽרֶד יְיָ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם
וַיִּקְרָא בְשֵׁם יְיָ:" וְשָׁם נֶאֱמַר:

"וַיַּעֲבֹר יְיָ ׀ עַל־פָּנָיו וַיִּקְרָא

יְהֹוָה ׀ יְהֹוָה

אֵל רַחוּם וְחַנּוּן

אֶֽרֶךְ אַפַּֽיִם וְרַב־חֶֽסֶד וֶאֱמֶת:

נֹצֵר חֶֽסֶד לָאֲלָפִים

נֹשֵׂא עָוֺן וָפֶֽשַׁע וְחַטָּאָה וְנַקֵּה"

On Monday:

Faithful people have been lost, fallen into the force of their deeds. Heroes who once stood in the breach, have rejected the statutes. They were for us a wall, and a refuge on a day of anger. We call out, but only in a whisper, angrily we ceased to implore. Before we could call to You, they answered - knowing how to petition and to desire. Like a father, you showed mercy to them – don't now return their faces empty. It is because of our many crimes that they were lost, snatched away from us by our misdeeds. Carry them of to rest – they have abandoned us to moaning. Any who established boundaries have ceased to exist, shrank away from the return of anger. No one can stand in the breach, those fit to desire You are all used up. We are left to wander around the four corners of the Earth, without finding any remedy. We thus return to you shame-facedly, to seek in You a god who can help in the time of our troubles:

On Thursday:

We're astonished by the wickedness, our strength is so weak from our troubles! We're bent so very low, we're as low as the dust. This is a mercy, our character, for we are stubborn and rebellious. We cry out with our mouths as we err – our minds are crooked and obstinate. Supernal One, Your mercies are eternal, forgiveness always with Your people. Allay our wickedness, tilt towards love. Don't hide away at times like these – for we are in great pain! It's clear to everyone that Your goodness and love is with us. Seal up the mouth of Satan, and don't accuse against us - get angry with him and silence him. Instead, stand up a good advocate for our cause, one who will speak about our correctness. Your ways are mercy and grace – as they have been revealed to the faithful of the House. Thus when one makes a petition before You, Your trustworthiness will be made known:

Él, Sovereign, sitting...

Anshé emunah ayadu, ba-im bekhoaḥ ma‘aséhem. Gibborim la‘amod baperets, doḥim eṭ hagezéroṭ. Hayu lanu leḥomah, ulmaḥseh beyom za‘am. Zo‘akhim af belaḥasham, ḥémah ‘atseru beshav‘am. Terem kera-ukha ‘aniṭam, yode‘im la‘aṭor ulratssoṭ. Ke-av riḥamta lema‘anam, lo heshivoṭa fenéhem réḳam. Mérov ‘avonénu ayadnum, ne-esfu menu baḥata-énu. Sa‘u hémma limnuḥoṭ, ‘azeyu oṭanu la-anaḥoṭ. Passu godré gadér, tsummeṭu meshivé ḥémah. Kamim baperets ayin, re-uyim leratssoṭekha afasu. Shotatnu be-arba’ pinnoṭ, terufah lo matsanu. Shavnu élekha beyoshet panénu, leshaḥarakh él be‘éṭ tsaroṭénu.

Tamahnu méra‘oṭ, tasas koḥénu mitsaroṭ. Shaḥnu ‘aḍ lim-oḍ, shafalnu ‘aḍ ‘afar. Raḥum kakh hi midaṭénu, ḳeshé ‘oref umamrim anahnu. Tsa‘aknu befinu ḥatanu, peṭaltol ve‘iḳḳésh libbénu. ‘Elyon raḥamekha mé‘olam, seliḥah ‘immekha hi. Niḥam ‘al hara‘ah, mattéh kelappé ḥased. Lo tiṭ‘allam be‘ittoṭ ka-Él, ki betsarah gedolah anaḥnu. Yivvaḍa’ le‘éné hakol, tuyekha veḥasdekha ‘immanu. Ḥatom peh–satan ve-al yastin ‘alénu, zo‘am bo veyiddom. Veya‘amoḍ mélits toy letsaddeḳénu, hu yaggiḍ yoshrénu. Derakhekha raḥum veḥanun, gillita lene-eman bayiṭ. Beyaksho az milefanekha, emunaṭekha hoda’ta lo.

Additional Teḥinot

These two poems each introduce similar themes, although with a subtly different tone. The one for Monday is really a lament for the Jewish world lost in 70 CE when the Second Temple was destroyed. Rather than focus on property or even sovereignty, it focusses on the loss of talent – the absence of both scholars and warriors felt acutely.

The second poem, designated for Thursday, is much more psychological, and much more desirous of divine intervention. We acknowledge our (many) flaws (as we do in the Monday poem as well), but we mostly present a series of requests (demands?) to be fulfiled. In a tone remarkably reminiscent of the Psalms, the poet begins by dwelling on their own misfortune (and mistakes), and moves to promising fidelity in exchange for the divine assistance so desperately sought.

On Monday:

אַנְשֵׁי אֱמוּנָה אָבָדוּ,
בָּאִים בְּכֹחַ מַעֲשֵׂיהֶם:
גִּבּוֹרִים לַעֲמֹד בַּפֶּרֶץ,
דּוֹחִים אֶת הַגְּזֵרוֹת:
הָיוּ לָנוּ לְחוֹמָה,
וּלְמַחְסֶה בְּיוֹם זָעַם:
זוֹעֲכִים אַף בְּלַחֲשָׁם,
חֵמָה עָצְרוּ בְּשַׁוְעָם:
טֶרֶם קְרָאוּךָ עֲנִיתָם,
יוֹדְעִים לַעֲתֹר וּלְרַצּוֹת:
כְּאָב רִחַמְתָּ לְמַעֲנָם,
לֹא הֱשִׁיבוֹתָ
פְּנֵיהֶם רֵיקָם:
מֵרֹב עֲוֹנֵינוּ אֲבַדְנוּם,
נֶאֶסְפוּ מֶנּוּ בַּחֲטָאֵינוּ:
סָעוּ הֵמָּה לִמְנוּחוֹת,
עָזְבוּ אוֹתָנוּ לַאֲנָחוֹת:
פַּסּוּ גוֹדְרֵי גָדֵר,
צֻמְּתוּ מְשִׁיבֵי חֵמָה:
קָמִים בַּפֶּרֶץ אַיִן,
רְאוּיִים לְרַצּוֹתְךָ אָפֵסוּ:
שׁוֹטַטְנוּ בְּאַרְבַּע פִּנּוֹת,
תְּרוּפָה לֹא מָצָאנוּ:
שַׁבְנוּ אֵלֶיךָ בְּבֹשֶׁת פָּנֵינוּ,
לְשַׁחֲרְךָ אֵל בְּעֵת צָרוֹתֵינוּ:

On Thursday:

תָּמַהְנוּ מֵרָעוֹת,
תָּשַׁשׁ כֹּחֵנוּ מִצָּרוֹת:
שַׁחְנוּ עַד לִמְאֹד,
שָׁפַלְנוּ עַד עָפָר:
רַחוּם כָּךְ הִיא מִדָּתֵנוּ,
קְשֵׁי עֹרֶף וּמַמְרִים אֲנָחְנוּ:
צָעַקְנוּ בְּפִינוּ חָטָאנוּ,
פְּתַלְתּוֹל וְעִקֵּשׁ לִבֵּנוּ:
עֶלְיוֹן רַחֲמֶיךָ מֵעוֹלָם,
סְלִיחָה עִמְּךָ הִיא:
נִחָם עַל הָרָעָה,
מַטֵּה כְּלַפֵּי חָסֶד:
לֹא תִתְעַלַּם בְּעִתּוֹת כָּאֵל,
כִּי בְּצָרָה גְדוֹלָה אֲנָחְנוּ:
יִוָּדַע לְעֵינֵי הַכֹּל,
טוּבְךָ וְחַסְדְּךָ עִמָּנוּ:
חֲתֹם פֶּה־שָׂטָן
וְאַל יַשְׂטִין עָלֵינוּ,
זְעֹם בּוֹ וְיִדֹּם:
וְיַעֲמֹד מֵלִיץ טוֹב לְצַדְּקֵנוּ,
הוּא יַגִּיד יָשְׁרֵנוּ:
דְּרָכֶיךָ רַחוּם וְחַנּוּן,
גִּלִּיתָ לְנֶאֱמַן בַּיִת:
בְּבַקְשׁוֹ אָז מִלְּפָנֶיךָ,
אֱמוּנָתְךָ הוֹדַעְתָּ לּוֹ:

אֵל מֶלֶךְ יוֹשֵׁב...

Our *Elohim* and that of our ancestors:

Don't make us a fleeting thing!

We will hold Your hand in justice, when a rebuke comes before You. Don't erase our names from Your book, when we approach You to learn proper behaviour. Put Your mercies before Your anger, despite the paucity of our deeds You have seen. Bring justice close to us, from Yourself – teach us how to cry out to You. Command our salvation as we have pleaded over and over! Respond to the capture of the innocent. Look at their doorways and see that they're desolate! Remember what You said! Testimony once given cannot be forgotten from the mouth of Your descendants. Permit Your seal to grant legitimacy, place Your secret in what You teach us. Don't diminish the crescent in-the-round nor the coupled-court. *Yahh*, know Yisraél which You once knew. Overthrow the other nations which don't know You - for You have returned to the fortress, and left us, gathered up as prisoners of hope.

Élohénu vÉlohé aṿoténu

Al taʿas ʿimmanu kalah,

toḥéz yaḍekha bamishpat.
Beṿo tokhéḥah negdekha,
sheménu misifrekha al temaḥ.
Gishtekha laḥaḳor musar,
raḥamekha yaḳdemu ragzekha.
Daluṭ maʿasim beshurekha,
karéṿ tseḍeḳ mé-élekha.
Horénu bezaʿaḳénu lakh,
tsav yeshuʿaténu bemafgiaʿ.
Veṭashiṿ sheṿuṭ aholé ṭam,
peṭaḥav re-éh ki shamému.
Zekhor na-amta,
ʿéduṭ lo tishakhaḥ mipi zarʿo.
Ḥoṭam teʿuḍah tattir,
soḍekha sim belimmudekha.
Tabbur aggan hasahar,
na al yeḥsar hamazeg.
Yahh daʿ eṭ Yisraél asher yeḍaʿukha,
magér eṭ hagoyim asher lo yeḍaʿukha.
Ki ṭashiṿ leṿitsaron,
lekhuḍim asiré hatiḳvah.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ:

אַל תַּעַשׂ עִמָּנוּ כָּלָה,

תֹּאחֵז יָדְךָ בַּמִּשְׁפָּט:
בְּבֹא תוֹכֵחָה נֶגְדֶּךָ,
שְׁמֵנוּ מִסִּפְרְךָ אַל תֶּמַח:
גִּשְׁתְּךָ לַחֲקֹר מוּסָר,
רַחֲמֶיךָ יַקְדְּמוּ רָגְזֶךָ:
דַּלּוּת מַעֲשִׂים בְּשׁוּרֶךָ,
קָרֵב צֶדֶק מֵאֵלֶיךָ:
הוֹרֵנוּ בְּזַעֲקֵנוּ לָךְ,
צַו יְשׁוּעָתֵנוּ בְּמַפְגִּיעַ:
וְתָשִׁיב שְׁבוּת אָהֳלֵי תָם,
פְּתָחָיו רְאֵה כִּי שָׁמֵמוּ:
זְכֹר נָאַמְתָּ,
עֵדוּת לֹא תִשָּׁכַח מִפִּי זַרְעוֹ:
חוֹתַם תְּעוּדָה תַּתִּיר,
סוֹדְךָ שִׂים בְּלִמּוּדֶיךָ:
טַבּוּר אַגַּן הַסַּהַר,
נָא אַל יֶחְסַר הַמָּזֶג:
יָהּ דַּע אֶת יִשְׂרָאֵל אֲשֶׁר יְדָעוּךָ,
מַגֵּר אֶת הַגּוֹיִם אֲשֶׁר לֹא יְדָעוּךָ:
כִּי תָשִׁיב לְבִצָּרוֹן,
לְכוּדִים אֲסִירֵי הַתִּקְוָה:

/ If you have already said the Vidui, skip to page 395b.

Additional Teḥinot

Don't diminish the crescent in-the-round, nor the coupled-court. *The language used here is eminently strange. Both of these terms are metonyms, standing in for something known to the community of practice but not in the word itself. the first, translated here as 'crescent in-the-round' is literally 'belly button' – but is a reference to the ancient court of the Sanhedrin, whose 70 judges would sit in a large semicircular fashion in a chamber of the Temple to hear cases.*

The second image is a pun, referencing another of the courts that made up the ancient Israelite judicial system: the court of 23. This was understood as a court of 10 pairs of judges, with an extra three as a tie-breaker. The paired (zivvug) concept thus came to be called by the shorthand of hamMazeg (the mixed, or coupled).

Please, יהוה, our *Elohim* and that of our ancestors, accept our prayer before You and do not hide Yourself away our Sovereign from our petitions. For we have nothing – we are brash and stubborn. We cannot come before You and say: Our *Elohim* and that of our ancestors, we are righteous and and have not erred. Rather, we have erred and make mistakes and committed crimes – we and our ancestors and our households.

We are guilty. We have betrayed. We have stolen. We have spoken about faults and have gossiped. We have distorted. We have been wicked. We have been awful. We have been violent. We have told lies and deceived. We have given bad advice. We have promoted falsehoods. We have been angry. We have teased. We have rebelled. We have resented Your words. We have insulted. We have committed adultery. We have taken leave of ourselves. We have transgressed. We have committed crimes. We have damaged. We have been hostile. We have disappointed our parents. We have been stubborn. We have acted for evil. We have destroyed. We have abhorred. We have become lost. We have deceived ourselves. We have neglected Your commands and Your laws – they are good and we are not deserving.

But You are righteous to all who come before You, for You act for truth, while we have acted wickedly.

(Anna) Adonai Elohénu vÉlohé avoténu, tavo lefanekha tefillaténu, ve-al–tit'allam (malkénu) mitehinaténu. She-én a(nah)nu 'azzé fanim ukshé 'oref lomar lefanekha Adonai Elohénu vÉlohé avoténu tsaddikim anahnu velo hatanu. Aval hatanu (avinu fasha'nu) anahnu va-avoténu (ve-anshé véténu).

Ashamnu, Bagadnu, Gazalnu, Dibarnu dofi, (velashon hara'), He'evinu vehirsha'nu, Zadnu, Hamasnu, Tafalnu sheker (umirmah), Ya'atsnu 'étsot ra'ot, Kizavnu (ka'asnu), Latsnu, Maradnu (marinu devarekha), Ni-atsnu (ni-afnu), Sararnu, 'Avinu, Pasha'nu (pagamnu), Tsararnu (tsi'arnu av va-ém), Kishshinu 'oref, Rasha'nu, Sihatnu, Ti'avnu ta'inu veti'ata'nu, vesarnu mimitsvotekha umimishpatekha hatovim velo shava lanu.

Ve-Attah tsaddik 'al–kol–habba 'alénu, ki emet 'asita va-anahnu hirsha'nu.

Additional Teḥinot

...You act for truth, while we have acted wickedly. There is a powerful contrast here not just between the Divine (which is truthful) and ourselves (who act wickedly) but also between whether goodness is an essential characteristic or a series of actions. When we think about the Divine, we can label Them good, we can say that They act for truth. However, when we speak about ourselves we should be more nuanced.

People aren't inherently and essentially good or bad. One of the primary principles of Jewish thought is that it is actions which are good or bad, not actors. Thus whereas we might expect the sentence to be a direct contrast (You act for truth, we act for evil), in fact the two clauses don't match. For humanity we need an adverb (wickedly) not a noun.

(אָנָּא) יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ
תְּפִלָּתֵנוּ, וְאַל־תִּתְעַלַּם (מַלְכֵּנוּ) מִתְּחִנָּתֵנוּ.
שֶׁאֵין אֲ(נַחְ)נוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף
לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.
אֲבָל חָטָאנוּ (עָוִינוּ פָּשַׁעְנוּ) אֲנַחְנוּ
וַאֲבוֹתֵינוּ (וְאַנְשֵׁי בֵיתֵנוּ):

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
דִּבַּרְנוּ דֹפִי (וְלָשׁוֹן הָרָע),
הֶעֱוִינוּ וְהִרְשַׁעְנוּ, זַדְנוּ, חָמַסְנוּ,
טָפַלְנוּ שֶׁקֶר (וּמִרְמָה),
יָעַצְנוּ עֵצוֹת רָעוֹת, כִּזַּבְנוּ (כָּעַסְנוּ),
לַצְנוּ, מָרַדְנוּ (מָרִינוּ דְבָרֶיךָ),
נִאַצְנוּ (נִאַפְנוּ), סָרַרְנוּ, עָוִינוּ,
פָּשַׁעְנוּ (פָּגַמְנוּ), צָרַרְנוּ (צִעַרְנוּ אָב וָאֵם),
קִשִּׁינוּ עֹרֶף, רָשַׁעְנוּ, שִׁחַתְנוּ,
תִּעַבְנוּ תָּעִינוּ וְתִעְתָּעְנוּ,
וְסַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ
הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.

וְאַתָּה צַדִּיק עַל־כָּל־הַבָּא עָלֵינוּ,
כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

Patient *Él*, you are a master of mercy.
The greatness of Your mercy and love has been shown to us by the most humble of all, and thus it is written in Your Torah:

"יהוה descended in a cloud and stood with him there, and he called out in the name of יהוה."

There it is said:

"יהוה passed before his face and called:

יהוה, יהוה,

Merciful *Él*,

Gracious;

Patient,

abundant in

Love and Truth.

Keeper of Kindness

a thousandfold,

who lifts away

Misdeed, Crime,

and Error;

and Cleanses..."

(Él erekh appayim Attah uva'al haraḥamim. Geḏulaṯ raḥamekha vaḥasaḏekha hoḏa'ta le'anav mikeḏem. Vekhén kaṯuv beṯoraṯakh:)

Vayéreḏ Adonai be'anan,
vayiṯyotssév 'immo sham.
Vayikra veshem Adonai,
vesham ne-emar:

Vaya'avor Adonai
'al–panav vayikra:

Adonai

Adonai,

Él raḥum veḥannun;
erekh appayim
verav–ḥeseḏ ve-emeṯ.
Notsér ḥeseḏ la-alafim,
nosé 'avon vafesha'
veḥatta-ah;
venakéh.

Additional Teḥinot

...master of mercy. As we see (and have pointed out elsewhere) there is a wonderful gender play happening in much of the language around the idea of mercy (Raḥamim) which figures prominently in the liturgy of Teḥinot. Raḥamim, derived from the word Reḥem (womb) is implicitly maternal and feminine language – yet often it is paired with masculine terminology. We see this phenomenon in the common appellation of the Divine as Av haRaḥamim (Father of Mercy), where the masculine father is juxtaposed with the feminine and maternal resonance of 'mercy'. Here we see something similar, with the moniker of Ba'al haRaḥamim. While this can be translated metaphorically as 'master of mercy' or even 'merciful' it also can be read hyperliterally as 'husband of mercy' - reminiscent once more of a blended gender imagery.

(אֵל אֶרֶךְ אַפַּיִם אַתָּה וּבַעַל הָרַחֲמִים.
גְּדֻלַּת רַחֲמֶיךָ וַחֲסָדֶיךָ הוֹדַעְתָּ לֶעָנָו מִקֶּדֶם.
וְכֵן כָּתוּב בְּתוֹרָתֶךָ:)

וַיֵּרֶד יְיָ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם
וַיִּקְרָא בְשֵׁם יְיָ: וְשָׁם נֶאֱמַר:

וַיַּעֲבֹר יְיָ ׀ עַל־פָּנָיו וַיִּקְרָא

יְהֹוָה ׀ יְהֹוָה

אֵל רַחוּם וְחַנּוּן

אֶרֶךְ אַפַּיִם

וְרַב־חֶסֶד וֶאֱמֶת:

נֹצֵר חֶסֶד לָאֲלָפִים

נֹשֵׂא עָוֺן וָפֶשַׁע וְחַטָּאָה

וְנַקֵּה

/ On Sunday, Wednesday or Friday, continue with the Taḥanun psalm on page 281a.

The One who opens Their hand in return, accepting those who have erred and been wrong: our souls are shocked by the degree of our sorrow! Don't forget us, Eternal One! Get up and save us! Don't spill out Your anger upon us - for we are Your nation, the children of Your covenant! *Él*, look upon the misery of our dishonour among the nations – we are detested like the impurity of menstruation. How long will Your strength permit us to stay captives, and Your power leave us in enemy hands?! They are afraid and embarassed at landing under the subjection of others' might. Awake Your own might and save us for the sake of Your name! Don't diminish our heartfelt entreaties before You! Quick, put Your mercies first in our time of trouble - not for our sake but for Your sake! Act! Don't allow the memory of our remaining people to be obliterated. It is to You that our eyes strain, for You are a merciful and gracious *Él*. Recall our testimony each and every day, when we say, twice a day:

Listen Yisraél
יהוה is our Elohim
יהוה is One.

/ Continue with everyday Teḥinoṭ on page 280a. If you have already said the everyday Teḥinoṭ, continue to the Torah service on page 288.

Hapoṭéaḥ yaḍ biṭshuvah

laḳabbél poshe῾im veḥatta-im.
Nivhalah nafshénu mérov
῾itsseyonénu. Al tishkaḥénu netsaḥ
ḳumah vehoshi῾énu.
Al tishpokh ḥaronekha ῾alénu ki
῾ammekha anaḥnu bené veriṭekha.
Él habitah dal kevodénu vagoyim
veshiḳḳetsunu ketum-aṭ haniddah.
῾Aḍ maṭai ῾uzzekha bashevi
veṭif-artekha beyaḍ tsar.
Hémah yir-u veyévoshu
veyéḥattu migvuraṭam.
῾Orerah gevuraṭekha vehoshi῾énu
lema῾an shemekha.
Al yim῾atu lefanekha
tela-oṭénu mahér yeḳaddemunu
raḥamekha élla lema῾anakh pe῾ol
ve-al tashḥéṭ eṭ zékher she-ériṭénu.
Ki lekha meyaḥaloṭ ῾énénu ki Él
Melekh ḥanun veraḥim Attah.
Uzkhor ῾éḍuṭénu bekhol–yom tamiḍ
omerim pa῾amayim be-ahavah:

Shema῾ Yisraél
Adonai Elohénu Adonai eḥad.

Additional Teḥinoṭ

Don't allow the memory of our remaining people to be obliterated. *This passage moves the Teḥinot away from the realm of the purely personal and psychological and introduces a communal, nationwide lament. As usual, the objection is about the loss of sovereignty. We are held captive by people who detest us – and this harms us, but also does damage to the Divine.*

The appeal to the She'érit (Remnant) is a common image and can trace its lineage back to the Nevi-im (Prophets) who often spoke of the coming destruction/capture/ disdain, but always reassured the people that despite all of the Divine anger they might yet provoke, nonetheless in the end there would be a fraction of the people who would be preserved - a remnant whose responsibility it would be to rebuild post-catastrophe.

הַפּוֹתֵחַ יָד בִּתְשׁוּבָה

לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.
נִבְהֲלָה נַפְשֵׁנוּ מֵרוֹב עִצְּבוֹנֵנוּ.
אַל תִּשְׁכָּחֵנוּ נֶצַח קוּמָה וְהוֹשִׁיעֵנוּ.
אַל תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ
כִּי עַמְּךָ אֲנַחְנוּ בְּנֵי בְרִיתֶךָ.
אֵל הַבִּיטָה דַּל כְּבוֹדֵנוּ בַּגּוֹיִם
וְשִׁקְּצוּנוּ כְּטֻמְאַת הַנִּדָּה.
עַד מָתַי עֻזְּךָ בַּשְּׁבִי וְתִפְאַרְתְּךָ בְּיַד צָר.
הֵמָּה יִרְאוּ וְיֵבֹשׁוּ וְיֵחַתּוּ מִגְּבוּרָתָם.
עוֹרְרָה גְבוּרָתְךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
אַל יִמְעֲטוּ לְפָנֶיךָ תְּלָאוֹתֵינוּ מַהֵר יְקַדְּמוּנוּ
רַחֲמֶיךָ בְּעֵת צָרוֹתֵנוּ.
לֹא לְמַעֲנֵנוּ אֶלָּא לְמַעַנְךָ פְּעֹל
וְאַל תַּשְׁחֵת אֶת זֵכֶר שְׁאֵרִיתֵנוּ.
כִּי לְךָ מְיַחֲלוֹת עֵינֵינוּ
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.
וּזְכוֹר עֵדוּתֵינוּ בְּכָל־יוֹם תָּמִיד
אוֹמְרִים פַּעֲמַיִם בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ יְיָ ׀ אֶחָד:

/ Continue with everyday Teḥinoṭ on page 281a.
If you have already said the everyday Teḥinoṭ, continue to the Torah service on page 289.

Alabado sea su Santo Nombre,
Porque siempre nos apiadó.
Load al Señor que es bueno,
Que para siempre su merced.

Praised be THEIR Holy Name,
For THEY has taken pity on us,
Praise the One, for THEY is good,
For THEIR mercy is everlasting.

Bendigamos al Altísimo,
Por el pan segundamente,
Y también por los manjares,
Que comimos juntamente.

Let us bless the Most High,
Secondly for the bread,
And also for the food,
Which we have eaten together

Pues comimos y
bebimos alegremente,
Su merced nunca nos faltó,
Load al Señor que es bueno,
Que para siempre su merced.

For we have eaten
and drunk happily,
THEIR mercy has not failed us.
Praise the One for THEY is good,
For THEIR mercy is everlasting.

Bendita sea la casa esta,
El hogar de su presencia,
Donde guardamos su fiesta,
Con alegría y permanencia.

Blessed be this house,
The home of THEIR presence,
Where we keep THEIR feast,
With happiness and permanence.

Alabado sea su Santo Nombre,
Porque siempre nos apiadó,
Load al Señor que es bueno,
Que para siempre su merced.

Praised be THEIR Holy Name,
For THEY has taken pity on us,
Praise the One, for THEY is good,
For THEIR mercy is everlasting.

Hoḍu lAḍonai ki toṿ,
ki le'olam ḥasdo.
(x2)

Thank יהוה for THEY is good,
for THEIR mercy is everlasting.
(x2)

Let Us Bless, by Noam Sienna

Bendigamos al Altísimo,	Let us bless the Most High
Al Señor que nos crió	The One who raised us,
Démosle agradecimiento	Let us give THEM thanks,
Por los bienes que nos dió	For the good things THEY gave us.
Alabado sea su Santo Nombre,	Praised be THEIR Holy Name,
Porque siempre nos apiadó.	For THEY has taken pity on us,
Load al Señor que es bueno,	Praise the One, for THEY is good,
Que para siempre su merced.	For THEIR mercy is everlasting.
Bendigamos al Altísimo,	Let us bless the Most High,
Por su Ley primeramente,	First for THEIR law,
Que liga a nuestra raza,	Which binds our race,
Con el cielo continuamente.	With Heaven continually.

(the leader says:)

Let us bless

(our *Elohim*) of whose bounty
we have eaten!

Neṿarékh

(Elohénu) she-akhalnu mishello.

(those present respond:)

Blessed is

(our *Elohim*) of whose bounty
we have eaten and through whose
abundant goodness we live!

Barukh

(Elohénu) she-akhalnu
mishello uṿtuṿo
hagaḍol ḥayinu.

(the leader repeats:)

Blessed is

(our *Elohim*) of whose bounty
we have eaten and through whose
abundant goodness we live!

Barukh

(Elohénu) she-akhalnu
mishello uṿtuṿo
hagaḍol ḥayinu.

(all say together:)

Blessed is

THEY, blessed be THEIR name,
and blessed be the thought of THEM
forever and always!

Barukh

hu uṿarukh shemo
uṿarukh zikhro le‘olemé ‘aḍ.

Birkaṭ haMazon

In the plate on the previous page, the first verse of Bendigamos is written in the semi-cursive script used by early modern Sefaradi scribes. It is framed by a decorative border taken from one of the last Hebrew books printed in Iberia — an edition of the halakhic code Arba'ah Turim printed in Leiria (central Portugal) by Samuel D'Ortas, in 1495. The border, probably drawn by his son Abraham D'Ortas, includes the four animals mentioned in Pirké Avoṭ 5:23: "be bold as a leopard [shown here as a bear], light as an eagle, swift as a deer, and brave as a lion, to do the will of יהוה*." Other animals and plants weave in and out of the decoration, surrounding the words of Bendigamos with the overflowing bounty of the natural world. As we thank* יהוה *"por los bienes que nos dió" [the good things* יהוה *has given us], we join our voices with all creatures in gratitude.*

(the leader says:)

נְבָרֵךְ:

(אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

(those present respond:)

בָּרוּךְ:

(אֱלֹהֵינוּ) שֶׁאָכַלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ הַגָּדוֹל חָיִינוּ.

(the leader repeats:)

בָּרוּךְ:

(אֱלֹהֵינוּ) שֶׁאָכַלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ הַגָּדוֹל חָיִינוּ.

(all say together:)

בָּרוּךְ:

הוּא וּבָרוּךְ שְׁמוֹ
וּבָרוּךְ זִכְרוֹ לְעוֹלְמֵי עַד.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, who feeds
us and all the world with THEIR
goodness – with grace, love, and
mercy, "giver of bread to all flesh,
for THEIR love is eternal".
THEY is the one who sustains
and provides for all THEIR creatures
– they created them!
As it says: "Open Your hand and
satiate all life through Your will."
Blessed are You, יהוה,
who sustains all.

We thank You, יהוה, our *Elohim*,
for bequeathing to our ancestors
a good and ample land, a covenant,
the Living Torah, and sustenance,
and for bringing us out of Mitsrayim.

/ On Ḥanukkah and Purim, insert "For the miracles" on page 442

Upon all this, יהוה, our *Elohim*,
we thank You and bless Your name.
As it says: "You shall eat and be
satisfied, and you shall bless יהוה,
your *Elohim* for the good land which
THEY has given to you."
Blessed are You, יהוה, for the
land and sustenance.

Barukh Attah Aḍonai
Eloḥénu meḷekh ha'olam,
hazan otanu ve-eṭ ha'olam
kullo betuvo,
beḥén beḥeseḍ uvraḥamim,
"noṭén leḥem lekhol–basar,
ki le'olam ḥasdo".
Vehiṭkin miḥyah umazon,
lekhol–beriyyoṭav asher bara,
ka-amur: "Poṭéaḥ eṭ yaḍekha
umasbia' lekhol ḥai ratson."
Barukh Attah Aḍonai
hazan eṭ hakol.

Noḍeh lekha, Aḍonai Eloḥénu,
'al shehinḥalta la-avoṭénu
erets ḥemdah tovah urḥavah,
beriṭ veTorah Ḥayyim umazon.
'Al shehotsétanu mé-erets Mitsrayim.
Ve'al hakol Aḍonai Eloḥénu
a(nah)nu moḍim lakh
umvarekhim eṭ shemakh,
ka'amur: "Ve-akhalta vesava'ta,
uvérakhta eṭ Aḍonai elohekha
'al ha-arets hatovah
asher naṭan lakh."
Barukh Attah Aḍonai
'al ha-arets
ve'al hamazon.

בָּרוּךְ אַתָּה יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזָּן אוֹתָנוּ וְאֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ,
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים,
"נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ".
וְהִתְקִין מִחְיָה וּמָזוֹן
לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא,
כָּאָמוּר, "פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן":

בָּרוּךְ אַתָּה יְיָ,
הַזָּן אֶת־הַכֹּל:

נוֹדֶה לְּךָ, יְיָ אֱלֹהֵינוּ,
עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ
אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה,
בְּרִית וְתוֹרָה חַיִּים וּמָזוֹן,
וְעַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרָיִם.

/ On Ḥanukkah and Purim, insert עַל הַנִּסִּים on page 443

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
אֲ(נַחְ)נוּ מוֹדִים לָךְ וּמְבָרְכִים אֶת־שְׁמָךְ.
כָּאָמוּר, "וְאָכַלְתָּ וְשָׂבָעְתָּ
וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ
עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ":

בָּרוּךְ אַתָּה יְיָ,
עַל הָאָרֶץ וְעַל הַמָּזוֹן.

Birkaṭ haMazon

The Talmud (Berakhot 40b) contains a discussion of what is the minimum requirement for Birkaṭ haMazon, and establishes the delightfully simple text beneath as an example – stating that as it mentions bread, it names the Divine, and praises Divine sovereignty, it can be used for the text of the first blessing. This is even though it is in the vernacular language of the time!

בְּרִיךְ רַחֲמָנָא, מַלְכָּא דְעָלְמָא,
מָרֵיהּ דְּהַאי פִּתָּא.

Blessed is the Merciful One,
Sovereign of the Universe,
Providor of this bread.

*Berikh Raḥamana, malké de'alma,
maréhh dehé pitta.*

This has been followed by many other vernacular versions of Birkat haMazon, such as Bendigamos, or Ya Komimos below. [Cont.]

Be merciful, יהוה, our *Elohim*,
upon us and all Your people, Yisraél,
upon Yerushalayim Your city,
upon the great and holy house
to which we call Your name.
Upon the monarchy of the House
of Daviḍ Your anointed one,
may it soon return to its proper place,
quickly and in our lifetimes.

/ On Shabbaṭ
Favour and strengthen us
on this Shabbaṭ day,

/ On festivals or Rosh Ḥodesh
Remember us for good on this day

/ On Rosh Ḥodesh	*/ On Pesaḥ*	*/ On Shavu‘oṭ*	*/ On Sukkoṭ*	*/ On Shemini ‘Atseret*
of the New Month,	of the Festival of Matssoṭ,	of the Festival of Shavu‘oṭ,	of the Festival of Sukkoṭ,	eight, a festival of *‘atseret,*

And rebuild Yerushalayim Your city
quickly in our lifetimes.
Blessed are You, יהוה,
who builds Yerushalayim
with mercy, *amén.*

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, the *Él*,
our Parent, our Sovereign, our Power,
our Creator, our Redeemer, our Artisan,
our Holy One Holy One of Ya‘aḳoṿ,
our Shepherd, Shepherd of Yisraél.
The Sovereign who is good and does
good to all. Each and every day THEY is
our redeemer, with grace, love, mercy,
bounty, success, and all things good.

Raḥem Aḍonai Elohénu
‘alénu ve‘al Yisraél ‘ammakh,
ve‘al Yerushalayim ‘irakh,
ve‘al habayiṭ hagaḍol vehaḳaḍosh
sheniḳra shimkha ‘alav.
Umalkhuṭ Béṭ Daviḍ meshiḥakh
taḥazirennah limḳomahh
bimhérah ṿeyaménu.

(Urtséh vehahalitsénu
beyom haShabbaṭ hazeh)

(Vezokhrénu letoṿah beyom

Rosh haḤodesh	*Ḥag haMatssoṭ*	*Ḥag haShavu‘oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ‘atseret*

hazeh)

Vetiṿneh Yerushalayim ‘irakh
bimhérah ṿeyaménu.
Barukh Attah Aḍonai
***bonéh** (ṿeraḥamav)*
Yerushalayim,
amén.

Barukh Attah Aḍonai Elohénu
melekh ha‘olam, haÉl Aṿinu,
Malkénu, Addirénu, Borénu,
Go-alénu, Yotserénu Ḳeḍoshénu
Ḳeḍosh Ya‘aḳoṿ. Ro‘énu Ro‘éh
Yisraél, haMelekh hatoṿ vehamétiṿ
lakol. Shebekhol–yom vayom, hu
gomelénu ḥén vaḥeseḍ veraḥamim
verevaḥ vehatssalah vekhol toṿ.

Birkaṭ haMazon

It also shows the breadth with which our liturgy has expanded for some text, prompting the abridged Birkaṭ haMazon text included here. Various Sephardic rabbis have put together abridged texts for Birkaṭ haMazon, intending them either for use when short of time, or for use by women and children.

This text draws primarily on those of the Ben Ish Ḥai and Dayan Toledano, two modern Sephardic figures, with reference to earlier versions such as from the siddurim of Sa'adiah Gaon and HaRambam, to create a text capturing the essential memorable aspects of different Sephardic Berakhoṭ haMazon, and fulfilling all halakhic requirements, but significantly shorter. If in a group it should be recited aloud by a leader, though individuals often join in to highlight certain passages.

רַחֵם יְיָ אֱלֹהֵינוּ
עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ,
וְעַל יְרוּשָׁלַיִם עִירָךְ,
וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ,
שֶׁנִּקְרָא שִׁמְךָ עָלָיו.
וּמַלְכוּת בֵּית דָּוִד מְשִׁיחָךְ,
תַּחֲזִירֶנָּה לִמְקוֹמָהּ בִּמְהֵרָה בְיָמֵינוּ.

/ On Shabbaṭ

(וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה)

/ On festivals or Rosh Ḥodesh

(וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם

/ On Rosh Ḥodesh	/ On Pesaḥ	/ On Shavu'oṭ	/ On Sukkoṭ	/ On Shemini 'Atseret
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי, חַג עֲצֶרֶת

הַזֶּה)

וְתִבְנֶה יְרוּשָׁלַיִם עִירָךְ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה (בְּרַחֲמָיו) יְרוּשָׁלָיִם,
אָמֵן.

בָּרוּךְ אַתָּה יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אָבִינוּ, מַלְכֵּנוּ, אַדִּירֵנוּ, בּוֹרְאֵנוּ,
גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב.
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,
הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל.
שֶׁבְּכָל־יוֹם וָיוֹם, הוּא גּוֹמְלֵנוּ,
חֵן וָחֶסֶד וְרַחֲמִים וְרֶוַח וְהַצָּלָה וְכָל־טוֹב.

THEY is a tower of deliverance to THEIR king, and shows kindness to THEIR anointed, to Daviḍ, and to his descendants, forever and always.

I have been young and also I have been old, and I have not watched a righteous person abandoned or their children seeking bread. All day THEY is graceful and giving, and THEIR children are blessed. What we ate, may it satisfy, and what we drank, may it heal, and what we left, may it bless. As it is written: THEY gave such that even after eating there were leftovers, as יהוה said. Blessed are you to יהוה, who makes the Heavens and the Earth. Blessed is the person who trusts יהוה, and יהוה is their trust. יהוה gives strength to to THEIR people, יהוה will bless THEIR people with peace. For THEY satisfies the restless soul, filling the soul of the hungry for good. Acknowledge יהוה, that THEY is good, for THEIR love is eternal! May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén.

Migdol yeshu‘oṭ malko
ve‘oseh ḥeseḍ limshiḥo
leDaviḍ ulzar‘o ‘aḍ ‘olam.

Na‘ar hayiṭi, gam–zaḳanti
velo–ra-iṭi tsaddiḳ ne‘esav,
vezar‘o meyaḳḳesh–laḥem.
Kol–hayom ḥonén umalveh,
vezar‘o liṿrakhah,
mah–she-akhalnu yihyeh lesoṿ‘ah,
umah–sheshaṭinu yihyeh lirfu-ah,
umah–shehoṭarnu yihyeh liṿrakhah,
keḍikhṭiṿ vayitten lifnéhem,
vayokhelu vayoṭiru kiḍvar Aḍonai.
Berukhim attem lAḍonai
‘oséh shamayim va-arets.
Barukh hageṿer asher yiṿtaḥ
bAḍonai vehayah Aḍonai miṿtaḥo.
Aḍonai ‘oz le‘ammo yitten,
Aḍonai yeṿarékh
eṭ–‘ammo ṿashalom.
Ki hisbia’ nefesh shoḳéḳah,
venefesh re‘éṿah millé–toṿ.
Hoḍu lAḍonai ki–toṿ
ki le‘olam ḥasdo.
‘Oseh shalom bimromav,
hu yeraḥamav
ya‘aseh shalom ‘alénu,
ve‘al kol–ammo Yisraél,
ve-imru: amén.

מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

נַעַר הָיִיתִי גַּם־זָקַנְתִּי
וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב,
וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם.
כָּל־הַיּוֹם חוֹנֵן וּמַלְוֶה, וְזַרְעוֹ לִבְרָכָה,
מַה־שֶּׁאָכַלְנוּ יִהְיֶה לְשָׂבְעָה,
וּמַה־שֶּׁשָּׁתִינוּ יִהְיֶה לִרְפוּאָה,
וּמַה־שֶּׁהוֹתַרְנוּ יִהְיֶה לִבְרָכָה,
כְּדִכְתִיב וַיִּתֵּן לִפְנֵיהֶם,
וַיֹּאכְלוּ וַיּוֹתִרוּ כִּדְבַר יְיָ.
בְּרוּכִים אַתֶּם לַייָ
עֹשֵׂה שָׁמַיִם וָאָרֶץ:
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ
וְהָיָה יְיָ מִבְטַחוֹ:
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:
כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה
וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב.
הוֹדוּ לַייָ כִּי־טוֹב
כִּי לְעוֹלָם חַסְדּוֹ:
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Birkaṭ haMazon

*Ya komimos, y bevimos, y al Dyo
(santo Baruḥ, u uvaruḥ shemo
bendishimos) ke mos dyo, i mos dara,
pan para komer, i panyos para vistir,
i anyos, munchos i buenos para bivir.
El Padre El Grande,
ke mande al chiko,
asegun tenemos de menester
para muestras kazas
i para muestros ijos.
El Dyo mos oyga,
i mos aresponda, i mos apiade
por su nombre el grande,
ke somos almikas sin pekado.
Odu lAdonai ki tov, ki le'olam ḥasdo.
Syempre mejor, nunka peor,
nunka mos manke
en la meza del Kriador.*

We've eaten, drunk, and blessed the *Dyo*
(blessed is THEY and blessed is THEIR name)
who has given us (long may THEY give us)
bread to eat, clothes to wear,
and many good years to live.
May the Parent of Parents provide THEIR
little dear with just what we need,
for our homes and for our children.
May the *Dyo* listen, answer and forgive us,
for the sake of THEIR great name,
for our fragile souls are without blame.
Acknowledge יהוה, that THEY is good,
for THEIR love is eternal!
Always better, never worse, may we lack
nothing at the table of the Creator.

Blessed are You, יהוה our *Elohim*, Sovereign of the Universe, who creates the vine's fruit.

Barukh Attah Adonai, Elohénu melekh ha'olam, boré peri hagefen.

Blessed ... for whose honour all is made.

Barukh... shehakol bara likhyodo.

Blessed ... who forms mortal beings.

Barukh... yotsér ha-adam.

Blessed ... who formed mortals in THEIR image, patterned after THEIR appearance, and who built for them an eternal structure. Blessed are You, יהוה
who forms mortal beings.

Barukh... asher yatsar et–ha-adam betsalmo, betselem demut taynito, vehitkin lo mimennu binyan 'adé–'ad. Barukh Attah Adonai, yotsér ha-adam.

The Childless One will gleefully rejoice when Her children are gathered around Her, soon, and with joy.
Blessed are You, יהוה,
who gladdens Tsiyyon with Her children.

Sos tasis vetagél 'akarah, bekibbuts baneha letokhahh bimhérah besimhah. Barukh Attah Adonai, yotsér ha-adam.

Loving partners will be so happy – just as happy as those You once made in Gan Éden.
Blessed are You, יהוה,
who gladdens the lover and the beloved.

Samméah tesammah ré'im ahuyim, kesamméhakha yetsirkha beGan 'Éden mikedem. Barukh Attah Adonai, mesamméah ahuy vidid.

Blessed ... who created joy and happiness, lover and beloved, contentment, pleasure, satisfaction and bliss, along with love, desire, peace, and friendship. Soon, יהוה our *Elohim*, You shall hear, in the cities of Yehudah and the courtyards of Yerushalayim: a sound of joy and happiness, a sound of lover and beloved, a sound of merriment coming from lovers getting married and young people singing at their receptions!
Blessed are You, יהוה,
who gladdens the lover and the beloved and grants them success.

Barukh... asher bara sason vesimhah, ahuy vidid, gilah rinnah ditsah vehedvah, ahayah ve-ahvah, shalom veré'ut. Mehérah Adonai Elohénu yishshama' be'aré Yehudah uyhutsot Yerushalayim, kol sason vekol simhah, kol ahuy vekol yedid, kol mits-halot yedidim méhuppatam, un'arim mimishtéh neginatam. Barukh Attah Adonai, mesamméah he-ahuy 'im haydid umatsliah.

Sheva’ Berakhot

The Sheva’ Berakhot are symbolic of so much of how we conceive of love, not just in a romantic sense but in the broader categorisation of intimacy and affection. Below are some reflections on love from Sefaradi Ḥakahmim:

“The love between parents can extend to children and from children to parents, between siblings, etc – until they all become one unit, bound by love, fraternity, peace and friendship. It is on this that the world is based.” [Ḥ’ Bekhor Ya‘aḳov Ya’abets / Tsur Ya‘aḳov]

“There is no difference between races, genders or nationalities – all are beloved. This affection is from the Divine, who loves all humanity, for we are Their darlings, the precious ones whom THEY is good to.” [Ḥ’ Avraham Sha’ul Amir, Peniné Avoṭ]

בא״ה אמ״ה, בּוֹרֵא פְּרִי הַגֶּפֶן:

בא״ה אמ״ה, שֶׁהַכֹּל בָּרָא לִכְבוֹדוֹ:

בא״ה אמ״ה, יוֹצֵר הָאָדָם:

בא״ה אמ״ה, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּצַלְמוֹ,
בְּצֶלֶם דְמוּת תַּבְנִיתוֹ,
וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי־עַד.
בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הָאָדָם:

שׂוֹשׂ תָּשִׂישׂ וְתָגֵל עֲקָרָה,
בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בִּמְהֵרָה בְּשִׂמְחָה.
בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמֵּחַ תְּשַׂמַּח רֵעִים אֲהוּבִים,
כְּשַׂמֵּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם.
בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ אָהוּב וְיִדִיד:

בא״ה אמ״ה, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה,
אָהוּב וְיִדִיד, גִּילָה רִנָּה דִּיצָה וְחֶדְוָה,
אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת.
מְהֵרָה יְיָ אֱלֹהֵינוּ יִשָּׁמַע
בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלָיִם,
קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה,
קוֹל אָהוּב וְקוֹל יְדִיד,
קוֹל מִצְהֲלוֹת יְדִידִים מֵחֻפָּתָם,
וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם,
בָּרוּךְ אַתָּה יְיָ,
מְשַׂמֵּחַ הֶאָהוּב עִם הַיְדִיד וּמַצְלִיחַ:

Bless, my soul, יהוה, יהוה my *Elohim* You are very great - you have dressed in splendour and beauty! You adorn yourself with light like a shift and spread out the sky like a curtain. You place the beams of your attic in the water, you make the clouds your vessel, you walk upon the wings of the wind. You make the winds your messengers, a fire's flame ministers to You. You founded the Earth upon its base, never to tremble for ever. You covered the deep like a cloak, standing the waters upon the mountains. At Your beck and call they fled, from Your thunderous voice they raced away. The mountains arose and the valleys sank down - right to the place You founded for them. You set a border which can never be crossed, so that they do not return to cover the Earth. You cause springs to burst forth into streams, running between the mountains. They slake the thirst of every animal, even the wild donkeys are quenched. Upon the rivers the birds dwell, they sing from among the branches. You water the mountains from above – all Earth is satiated by the fruit of Your labour. You cause grass to psring up for livestock and vegetation for human consumption, for people to bring bread forth from the Earth. Wine too, which gladdens human hearts, brightening the face more than oil, and bread which sates a person's mind. יהוה's trees get their fill, the cedars of Levanon which They planted. There the birds nest, while the stork builds her house among pines. The high nountains are for the wild goats, while the rocky highlands are a refuge for hyraxes. You appoint the moon for each season, and the sun whose setting is known. You make darkness, night-time when all the nocturnal creatures of the forest creep about. Young lions roar for their prey,

Barekhi nafshi eṭ–Adonai; Adonai Elohai gaḏalta me-od; hoḍ vehaḍar laṿashta. ‘Oteh–or kashalmah; noteh shamayim kayri‘ah. Hamekareh ṿamayim ‘aliyoṭav; hasam–‘aṿim rekhuṿo; hamehallékh ‘al–kanfé–ruaḥ. ‘Oseh mal-akhav ruḥoṭ; meshareṭav ésh lohet. Yasaḍ–erets ‘al–mekhoneha; bal–timmot ‘olam va‘eḍ. Tehom kaleṿush kissiṭo; ‘al–harim ya‘amḍu mayim. Min–ga‘araṭekha yenusun; min–ḳol ra‘amkha yéḥafézun. Ya‘alu harim yéreḍu ṿeka‘oṭ; el–meḳom ze yasadta lahem. Geṿul–samta bal–ya‘aṿorun; bal–yeshuṿun lekhassoṭ ha-arets. Hameshalléaḥ ma’yanim baneḥalim; bén harim yehallékhun. Yasheḳu kol–ḥayṭo saḍai; yisberu fera-im tsema-am. ‘Aléhem ‘of–hashamayim yishkon; mibén ‘ofayim yittenu–ḳol. Mashkeh harim mé‘aliyoṭav; miperi ma‘asekha tisba’ ha-arets. Matsmiaḥ ḥatsir labehémah, ve‘éseṿ la‘aṿoḍaṭ ha-aḍam; lehotsi leḥem min–ha-arets. Veyayin yesammaḥ leṿaṿ–enosh, lehats-hil panim mishamen; veleḥem leṿaṿ–enosh yis‘aḍ. Yisbe‘u ‘atsé Adonai; arzé leṿanon asher nata’. Asher–sham tsipporim yeḳannénu; ḥasiḍah beroshim béṭaḥh. Harim hageṿoḥim laye‘élim; sela‘im maḥseh lashefannim. ‘Asah yaréaḥ lemo‘aḍim; shemesh yaḍa’ meṿo-o. Tasheṭ–ḥoshekh vihi laylah; bo–ṭirmos kol–ḥayṭo–ya‘ar. Hakefirim sho-agim lataref; ulṿaḳḳésh mé-él okhlam.

Additional Psalms

The following pages have psalms for special occasions. These are sung to te'amim at the very start of the evening service, a core part of the festive liturgies. They are also added to the morning Zemirot, and replace the Shir shel Yom.

Rosh Ḥodesh Psalm

This long passage utilises some of the most robust natural imagery in the Tana"kh. The waters, the mountains, the rivers, the sun, all animals – all live dependent on the source of all Life. Fascinatingly, this psalm has a very close corrollary in the Great Hymn to the Aten, penned by 13th century BCE renegade Pharaoh Akhenaten, who proposed a monotheistic reform of Ancient Egyptian religion. His reform, while widespread, was short-lived – and its gains were quickly reversed. About a century later Moses's story (and ours) begins in the same context.

קד **בָּרְכִ֥י נַפְשִׁ֗י** אֶת־יְיָ֫

יְיָ֣ אֱ֭לֹהַי גָּדַ֣לְתָּ מְּאֹ֑ד ה֖וֹד וְהָדָ֣ר לָבָֽשְׁתָּ׃

עֹֽטֶה־א֭וֹר כַּשַּׂלְמָ֑ה נוֹטֶ֥ה שָׁ֝מַ֗יִם כַּיְרִיעָֽה׃

הַמְקָרֶ֥ה בַמַּ֗יִם עֲֽלִיּ֫וֹתָ֥יו

הַשָּׂם־עָבִ֥ים רְכוּב֑וֹ הַ֝מְהַלֵּ֗ךְ עַל־כַּנְפֵי־רֽוּחַ׃

עֹשֶׂ֣ה מַלְאָכָ֣יו רוּח֑וֹת מְ֝שָׁרְתָ֗יו אֵ֣שׁ לֹהֵֽט׃

יָֽסַד־אֶ֭רֶץ עַל־מְכוֹנֶ֑יהָ בַּל־תִּ֝מּ֗וֹט עוֹלָ֥ם וָעֶֽד׃

תְּ֭הוֹם כַּלְּב֣וּשׁ כִּסִּית֑וֹ עַל־הָ֝רִ֗ים יַֽעַמְדוּ־מָֽיִם׃

מִן־גַּעֲרָתְךָ֣ יְנוּס֑וּן מִן־ק֥וֹל רַֽ֝עַמְךָ֗ יֵחָפֵזֽוּן׃

יַעֲל֣וּ הָ֭רִים יֵרְד֣וּ בְקָע֑וֹת

אֶל־מְ֝ק֗וֹם זֶ֤ה ׀ יָסַ֬דְתָּ לָהֶֽם׃

גְּבוּל־שַׂ֭מְתָּ בַּל־יַעֲבֹר֑וּן

בַּל־יְ֝שׁוּב֗וּן לְכַסּ֥וֹת הָאָֽרֶץ׃

הַֽמְשַׁלֵּ֣חַ מַ֭עְיָנִים בַּנְּחָלִ֑ים בֵּ֥ין הָ֝רִ֗ים יְהַלֵּכֽוּן׃

יַ֭שְׁקוּ כָּל־חַיְת֣וֹ שָׂדָ֑י יִשְׁבְּר֖וּ פְרָאִ֣ים צְמָאָֽם׃

עֲ֭לֵיהֶם עֽוֹף־הַשָּׁמַ֣יִם יִשְׁכּ֑וֹן

מִבֵּ֥ין עֳ֝פָאיִ֗ם יִתְּנוּ־קֽוֹל׃

מַשְׁקֶ֣ה הָ֭רִים מֵעֲלִיּוֹתָ֑יו

מִפְּרִ֥י מַ֝עֲשֶׂ֗יךָ תִּשְׂבַּ֥ע הָאָֽרֶץ׃

מַצְמִ֤יחַ חָצִ֨יר ׀ לַבְּהֵמָ֗ה

וְ֭עֵשֶׂב לַעֲבֹדַ֣ת הָאָדָ֑ם

לְהוֹצִ֥יא לֶ֝֗חֶם מִן־הָאָֽרֶץ׃

וְיַ֤יִן ׀ יְשַׂמַּ֬ח לְֽבַב־אֱנ֗וֹשׁ לְהַצְהִ֣יל פָּנִ֣ים מִשָּׁ֑מֶן

וְ֝לֶ֗חֶם לְֽבַב־אֱנ֥וֹשׁ יִסְעָֽד׃

יִ֭שְׂבְּעוּ עֲצֵ֣י יְיָ֑ אַֽרְזֵ֥י לְ֝בָנ֗וֹן אֲשֶׁ֣ר נָטָֽע׃

אֲשֶׁר־שָׁ֭ם צִפֳּרִ֣ים יְקַנֵּ֑נוּ

seeking their food from *Él*. The sun rises and they gather back in their dens, slinking away. Humans go forth to work, labouring until evening. How many are Your deeds, יהוה - all of them have been done with wisdom - the Earth is full of Your creations. This - the Great Wide Sea, there are many sea creatures, innumerable ones, both small and big. There the ships go, there is Livyatan, who You made to play with. All of them wait upon You, for You to give them food at the right time. You give it to them, they gather it. You open Your hands and all are well-satisfied. You hide Your face and they vanish. You withdraw their breath and they all return back to dust. You send forth a breath and they are created, and through it You renew the surface of the Earth. May the honour of יהוה endure always, let יהוה rejoice in all Their deeds! You look upon the Earth and it shakes! You touch the mountains and they begin to smoulder! I will sing about יהוה as long as I live! I will chant praise to my *Elohim* as long as I'm here. Let my discussion mix unto Them - I will rejoice in my יהוה. Let those who err disappear from the Earth, let the wicked be no more! Bless my soul, יהוה, Praised is *Yahh*!

Tizraḥ hashemesh yé-aséfun; meʿonoṭam yirbatsun. Yétsé aḍam lefaʿolo; velaʿaṿoḍaṭo ʿaḍé–ʿareṿ. Mah–rabu maʿasekha Aḍonai, kulam beḥokhmah ʿasiṭa male-ah ha-arets ḳinyanekha. Zeh hayam gaḍol urḥaṿ yaḍayim; sham–remes ve-én mispar; ḥayoṭ ḳetannoṭ ʿim–geḍoloṭ. Sham oniyyoṭ yehallékhun; livyaṭan zeh–yatsarta leshaḥeḳ–bo. Kulam élekha yesabbérun; laṭéṭ okhlam beʿitto. Tittén lahem yilḳoṭun; tiftaḥ yaḍekha yisbeʿun toṿ. Tastir panekha yibbahélun; toséf ruḥam yigvaʿun ve-el–ʿafaram yeshuṿun. Teshallaḥ ruḥakha yibbaréun; uṭḥaddésh pené aḍamah. Yehi kheṿoḍ Adonai leʿolam; yismaḥ Adonai bemaʿasaṿ. Hamabbit la-arets vatirʿaḍ; yiggaʿ beharim veyeʿeshanu. Ashirah lAdonai beḥayyai; azammerah lÉlohai beʿoḍi. Yeʿeraṿ ʿalaṿ siḥi; anokhi esmaḥ bAdonai. Yittammu ḥaṭta-im min–ha-arets, urshaʿim ʿoḍ énam, barekhi nafshi eṭ–Adonai hallelu-Yahh.

Rosh Ḥodesh Psalm

On the right is a piece for Rosh Ḥodesh by Noam Sienna. Already by Talmudic times, this holiday was associated in particular with women (TY Ta'aniṭ 1:6), perhaps drawing an analogy between women's bodily experiences and the moon's monthly cycles of change.

This piece weaves those threads together by depicting the cycles of the moon within a design taken from the decorated drums of Miryam and the Israelite women depicted in medieval Sefaradi haggadot. Between the moons is a biblical song sung by the Israelites in the desert (Numbers 21:17): "Arise, O well — sing to it!" This well might be imagined as Miryam's Well, which according to the midrash followed the Israelites through the desert. The rise and flow of the waters, like the transformation of the moon from stage to stage, encourages us to see each new month as a renewed wellspring of blessing.

חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ:
הָרִים הַגְּבֹהִים לַיְּעֵלִים
סְלָעִים מַחְסֶה לַשְׁפַנִּים:
עָשָׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ:
תָּשֶׁת־חֹשֶׁךְ וִיהִי לָיְלָה
בּוֹ־תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר:
הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם:
תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן וְאֶל־מְעוֹנֹתָם יִרְבָּצוּן:
יֵצֵא אָדָם לְפָעֳלוֹ וְלַעֲבֹדָתוֹ עֲדֵי־עָרֶב:
מָה־רַבּוּ מַעֲשֶׂיךָ ׀ יְיָ
כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:
זֶה ׀ הַיָּם גָּדוֹל וּרְחַב יָדָיִם
שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר
חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת:
שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ:
כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ:
תִּתֵּן לָהֶם יִלְקֹטוּן תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב:
תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן
תֹּסֵף רוּחָם יִגְוָעוּן וְאֶל־עֲפָרָם יְשׁוּבוּן:
תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן וּתְחַדֵּשׁ פְּנֵי אֲדָמָה:
יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו:
הַמַּבִּיט לָאָרֶץ וַתִּרְעָד יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ:
אָשִׁירָה לַייָ בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי:
יֶעֱרַב עָלָיו שִׂיחִי אָנֹכִי אֶשְׂמַח בַּייָ:
יִתַּמּוּ חַטָּאִים ׀ מִן־הָאָרֶץ וּרְשָׁעִים ׀ עוֹד אֵינָם
בָּרְכִי נַפְשִׁי אֶת־יְיָ הַלְלוּ־יָהּ:

Thank יהוה for They is good,

for Their love lasts forever. Those who יהוה redeemed will say so – they who They redeemed from the hand of the enemy. From east and west, from the north and from the sea, They gathered them up. They who had wandered in the wilderness, deserted, finding no road leading to a city. They were hungry and thirsty and their breath faded within them. Then they cried out to יהוה in their trouble and They delivered them from their distresses. They led them on a direct route to an inhabited city. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. For They has sated the weak of breath and filled up the hungry with goodness. These, who sat in deepest gloom, shadowed by death, bound in misery and in iron –because they rebelled against the words of *Él* and were in contempt of the High Council. Therefore, They humbled them with labour – they stumbled and there was no helper, but they cried out to יהוה in their distress and They saved them from trouble, bringing them out of darkness and out from under death's shadow, and snapped their bands asunder. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. For They has smashed brass doors and sliced up iron bars, crazed by their transgressions and afflicted by their iniquities. Their bodies abhorred all food and they drew near to the gates of death – but they cried out to יהוה in their distress and They saved them from trouble. They sent their word and healed them by it, and delivered them from out their graves. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. They shall offer the sacrifices of thanks, and declare Their deeds in song. Those who sail the sea in ships, who do business across the oceans, they have seen the deeds of יהוה and

Hoḍu lAdonai ki–toṿ; ki le‘olam ḥasdo. Yomeru ge-ulé Adonai; asher ge-alam, miyad–tsar. Umé-aratsoṭ, ḳibbetsam; mimizraḥ umima‘araṿ; mitsafon umiyam. Ta‘u ṿamiḍbar bishimon darekh; ‘ir moshaṿ, lo matsa-u. Re‘éṿim gam–tsemé-im; nafsham, bahem tiṭ‘attaf. Vayits‘aḳu el–Adonai batsar lahem; mimetsuḳoṭéhem, yatssilém. Vayadrikhem bederekh yesharah; lalekheṭ, el–‘ir moshaṿ. Yoḍu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Ki–hisbia’ nefesh shoḳéḳah; venefesh re‘éṿah, milé–toṿ. Yoshevé ḥoshekh vetsalmaveṭ; asiré ‘oni uṿarzel. Ki–himru imré–Él; ve‘atsaṭ ‘elyon na-atsu. Veyakhna’ be‘amal libbam; koshlu, ve-én ‘ozer. Vayiz‘aḳu el–Adonai batsar lahem; mimetsuḳotéhem, yoshi‘ém. Yotsi-ém méḥoshekh vetsalmaveṭ; umoseroṭéhem yenattéḳ. Yoḍu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Ki–shibbar dalṭoṭ neḥosheṭ; uṿriḥé ṿarzel giddéa’. Evilim miderekh pish‘am; umé‘avonotéhem, yiṭ‘anu. Kol–okhel teṭa‘éṿ nafsham; vayaggi‘u, ‘aḍ–sha‘aré maveṭ. Vayiz‘aḳu el–Adonai batsar lahem; mimetsuḳoṭéhem, yoshi‘ém. Yishlaḥ deṿaro veyirpa-ém; vimallét, misheḥiṭoṭam. Yodu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Veyizbeḥu ziṿḥé ṭoḍah; visapperu ma‘asav berinnah. Yordé hayam ba-oniyyoṭ; ‘osé melakhah, bemayim rabbim. Hémmah ra-u ma‘asé Adonai; venifle-oṭav, bimtsulah. Vayomer, vaya‘améḍ ruaḥ se‘arah;

קז הֹדוּ לַייָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ גְּאוּלֵי יְיָ אֲשֶׁר גְּאָלָם מִיַּד־צָר:
וּמֵאֲרָצוֹת קִבְּצָם מִמִּזְרָח וּמִמַּעֲרָב מִצָּפוֹן וּמִיָּם:
תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דָּרֶךְ עִיר מוֹשָׁב לֹא מָצָאוּ:
רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף:
וַיִּצְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:
וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה לָלֶכֶת אֶל־עִיר מוֹשָׁב:
יוֹדוּ לַייָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב:
יֹשְׁבֵי חֹשֶׁךְ וְצַלְמָוֶת אֲסִירֵי עֳנִי וּבַרְזֶל:
כִּי־הִמְרוּ אִמְרֵי־אֵל וַעֲצַת עֶלְיוֹן נָאָצוּ:
וַיַּכְנַע בֶּעָמָל לִבָּם כָּשְׁלוּ וְאֵין עֹזֵר:
וַיִּזְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם:
יוֹצִיאֵם מֵחֹשֶׁךְ וְצַלְמָוֶת וּמוֹסְרוֹתֵיהֶם יְנַתֵּק:
יוֹדוּ לַייָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
כִּי־שִׁבַּר דַּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בַרְזֶל גִּדֵּעַ:
אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ:
כָּל־אֹכֶל תְּתַעֵב נַפְשָׁם וַיַּגִּיעוּ עַד־שַׁעֲרֵי מָוֶת:
וַיִּזְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם:
יִשְׁלַח דְּבָרוֹ וְיִרְפָּאֵם וִימַלֵּט מִשְּׁחִיתוֹתָם:
יוֹדוּ לַייָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
וְיִזְבְּחוּ זִבְחֵי תוֹדָה וִיסַפְּרוּ מַעֲשָׂיו בְּרִנָּה:
יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים:
הֵמָּה רָאוּ מַעֲשֵׂי יְיָ וְנִפְלְאוֹתָיו בִּמְצוּלָה:
וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתְּרוֹמֵם גַּלָּיו:

Pesaḥ Psalm

Psalm 107 is the psalm for Pesaḥ. Considered one of the historical psalms (that is, written in response to real events), it testifies to the ways in which the Divine stepped into save people, even those unworthy of saving, and is framed by the refrain, Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity. Due to the symbolism in particular of the second half, this psalm is frequently used in maritime ceremonies and is beloved by sailors and naval personnel. We get an unusually detailed description of a disaster at sea and a testimonial that even amidst crashing waves, those who called out to יהוה were saved. This combination – of testimonial narrative with exhortations to gratitude – is somewhat unusual. Many psalms feature one aspect or the other, but few combine them together so deftly. (cont.)

Their wonders, hidden in the depths. For They spoke, and raised a stormwind, lifting up the waves. They were lifted up to the sky and pushed into the depths, their spirit drifted away in fear. Reeling to and fro, staggering like a drunk – all of their wisdom was swallowed up – but they cried out to יהוה in their distress and They saved them from trouble. They calmed the storm and stilled the waves, leading them to their desired port. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. Let the nation's assembly exalt Them, and praise Them where the elders meet. They turns rivers into wilderness and watersprings into thirsty ground, a fruitful land into a salted waste – if there is wickedness that dwells within it. Yet, They can also turn a wilderness into a pool of water, and a dry land into one gushing with springs. They can settle the hungry there, to build a habitable city, sowing fields, planting vineyards, yielding abundant fruit. They bless them and multiply them, not allowing their cattle to decrease. But once more, this produce will be diminished and dwindle through oppression, evil, and sorrow. They pours contempt onto politicans, causing them to wander in the waste, where there is no path. At the same time, They sets the needy on high, saving them from affliction and making their families the flock. The upright see this, and are glad, the mouth that speaks iniquity is stopped up. Whoever is wise, observe these things – let them contemplate the mercies of יהוה!

For the conductor. David's song, to be sung:

Let *Elohim* arise and scatter Their enemies, let all that hate Them flee before Them! Blow them away, as smoke is blown away; melt them as wax is melted before fire – let the wicked perish before *Elohim*. But, let the righteous be glad, and exult before *Elohim*, let them rejoice

vaterómém gallav. Ya'alu shamayim yérdu ṭehomoṭ; nafsham, bera'ah ṭiṭmogag. Yahoggu veyanu'u kashikkor; vekhol–ḥokhmaṭam, tiṭbala'. Vayits'aḳu el–Adonai batsar lahem; umimetsuḳotéhem, yotsi-ém. Yaḳém se'arah liḍmamah; vayeḥeshu, galléhem. Vayismeḥu khi–yishtoḳu; vayanḥém, el–meḥoz ḥeftsam. Yoḍu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. *Viromemuhu biḳhal–'am uṿmoshaṿ zeḳénim yehaleluhu. Yashém neharoṭ lemidbar; umotsa-é mayim, letsimma-on. Erets peri limléḥah; méra'aṭ, yoshṿé ṿahh. Yasém miḍbar la-agam–mayim; ve-erets tsiyyah, lemotsa-é mayim. Vayoshev sham re'éṿim vaykhonenu, 'ir moshaṿ. Vayizre'u saḍoṭ vayitte'u kheramim; vaya'asu, peri ṭevu-ah. Vayṿarakhém vayyirbu me-od; uṿhemtam, lo yam'it. Vayim'atu vayashoḥu; mé'otser ra'ah veyagon. Shofékh buz 'al–neḍiṿim; vayaṭ'ém, betohu lo–darekh. Vaysaggéṿ evyon mé'oni; vayasem katson, mishpaḥoṭ. Yir-u yesharim veyismaḥu; vekhol–'avlah, ḳafetsah piha. Mi–ḥakham veyishmor–élleh; veyiṭbonenu, ḥasdé Adonai.*

Lamnatsseaḥ leḌaviḍ, mizmor shir:

Yaḳum Elohim yafutsu oyṿav; veyanusu mesan-av, mipanav. Ḳehindof 'ashan, tindof; ḳehimmés donag mipené–ésh; yoṿeḍu resha'im, mipené Elohim. Vetsaddiḳim, yismeḥu ya'altsu, lifné Elohim, veyasisu yesimḥah.

Pesaḥ Psalm

(cont.) The main idea is aptly summed up in the conclusion: if you're wise, look around at all the ways in which the Divine has acted to rescue those who call upon Them. One who contemplates these facts earnestly cannot help but shout out praise and gratitude.

Shavu'oṭ Psalm

Psalm 68, like Psalm 107 above, is sometimes used in pieces elsewhere in the Siddur, but is infrequently recited in its entirety. Like many other psalms, it imagines the Divine in militaristic terms, scattering foreign rulers and reigning from a mountain fortress.

יַעֲלוּ שָׁמַיִם יֵרְדוּ תְהוֹמוֹת נַפְשָׁם בְּרָעָה תִתְמוֹגָג:

יָחוֹגּוּ וְיָנוּעוּ כַּשִּׁכּוֹר וְכָל־חָכְמָתָם תִּתְבַּלָּע:

וַיִּצְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם:

יָקֵם סְעָרָה לִדְמָמָה וַיֶּחֱשׁוּ גַּלֵּיהֶם:

וַיִּשְׂמְחוּ כִי־יִשְׁתֹּקוּ וַיַּנְחֵם אֶל־מְחוֹז חֶפְצָם:

יוֹדוּ לַייָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:

וִירֹמְמוּהוּ בִּקְהַל־עָם וּבְמוֹשַׁב זְקֵנִים יְהַלְלוּהוּ:

יָשֵׂם נְהָרוֹת לְמִדְבָּר וּמֹצָאֵי מַיִם לְצִמָּאוֹן:

אֶרֶץ פְּרִי לִמְלֵחָה מֵרָעַת יֹשְׁבֵי בָהּ:

יָשֵׂם מִדְבָּר לַאֲגַם־מַיִם וְאֶרֶץ צִיָּה לְמֹצָאֵי מָיִם:

וַיּוֹשֶׁב שָׁם רְעֵבִים וַיְכוֹנְנוּ עִיר מוֹשָׁב:

וַיִּזְרְעוּ שָׂדוֹת וַיִּטְּעוּ כְרָמִים וַיַּעֲשׂוּ פְּרִי תְבוּאָה:

וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהֶמְתָּם לֹא יַמְעִיט:

וַיִּמְעֲטוּ וַיָּשֹׁחוּ מֵעֹצֶר רָעָה וְיָגוֹן:

שֹׁפֵךְ בּוּז עַל־נְדִיבִים וַיַּתְעֵם בְּתֹהוּ לֹא־דָרֶךְ:

וַיְשַׂגֵּב אֶבְיוֹן מֵעוֹנִי וַיָּשֶׂם כַּצֹּאן מִשְׁפָּחוֹת:

יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ וְכָל־עַוְלָה קָפְצָה פִּיהָ:

מִי־חָכָם וְיִשְׁמָר־אֵלֶּה וְיִתְבּוֹנְנוּ חַסְדֵי יְיָ:

סח לַמְנַצֵּחַ לְדָוִד מִזְמוֹר שִׁיר:

יָקוּם אֱלֹהִים יָפוּצוּ אוֹיְבָיו

וְיָנוּסוּ מְשַׂנְאָיו מִפָּנָיו:

כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהִמֵּס דּוֹנַג מִפְּנֵי־אֵשׁ

יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹהִים:

וְצַדִּיקִים יִשְׂמְחוּ יַעַלְצוּ לִפְנֵי אֱלֹהִים

וְיָשִׂישׂוּ בְשִׂמְחָה:

with happiness. Sing unto *Elohim*, chant Their name! Extol They who rides upon the heavens with the name of *Yahh*, exult before Them! They is a parent to orphans and a judge for widows – *Elohim*, in Their sacred abode. *Elohim* brings singles into a household, brings prisoners forth to prosperity – but those who rebel will dwell in a parched land. *Elohim* – You went forth before Your people, Your steps guiding through the desert.

The Earth trembled, the skies dropped down before *Elohim*, this is at Sinai, before *Elohim*, the *Elohim* of Yisraél. *Elohim*, you poured out a gushing rain –when Your inheritance was weary, You confirmed it. Your flock settled there, and You prepared Your goodness for the poor, *Elohim*. Our Liege will give a saying, assembling a great army. Kings of great armies will flee! Flee! The one who rests at home will divide the spoils. When you lie among the sheepfolds, the wings of the dove will be covered with silver, her primary feathers shimmering with beaten gold. When *Shaddai* scatters these kings, then it will snow on Tsalmon. The mountain of *Elohim* is the mountain of Bashan – it is a mountain of many peaks, the mountain of Bashan. Why look away from this many-peaked mountain? This is the mountain *Elohim* has picked for Their abode – indeed, יהוה will dwell there forever. The chariots of *Elohim* number in the millions, our Liege sits upon them at Sinai, in sanctity. You have ascended on high, You have returned captives, You have received gifts from humanity – but the rebellious too have sought you to dwell there, *Yahh Elohim*. Blessed be our Liege each and every day, the burden is

Shiru(!) lÉlohim, zammeru shemo; solu, larokhév ba'araṿoṭ, beYahh shemo, ve'ilzu lefanav. Aṿi yeṭomim veḍayyan almanoṭ; Elohim, bim'on ḳodsho. Elohim(!) moshiṿ yeḥiḍim(!) bayṭah, motsi asirim bakosharoṭ; akh sorarim, shokhnu tseḥiḥah. Elohim, betséṭekha lifné 'ammekha; betsa'dekha ṿishimon selah. Erets ra'ashah(!) af–shamayim natefu, mipené Elohim; zeh Sinai; mipené Elohim, Elohé Yisraél. Geshem neḍaṿoṭ tanif Elohim; naḥalaṭekha venil-ah, attah khonantahh. Ḥayyaṭekha yasheṿu–ṿahh; takhin betoṿaṭekha le'ani Elohim. Aḍonai yitten–omer; hamṿasseroṭ, tsaṿa raṿ. Malkhé tseṿaoṭ yiddoḍun yiddoḍun; unṿaṭ bayiṭ, teḥallék shalal. Im–tishkeṿun, bén shefattayim; kanfé yonah neḥpah ṿakesef; ve-eṿroṭeha, biraḳraḳ ḥaruts. Befarés Shaddai, melakhim bahh, tashlég betsalmon. Har–Elohim har–Bashan; *har gaṿnunnim, har–Bashan. Lammah(!) teratsseḍun, harim gavnunnim; hahar, ḥamaḍ Elohim leshiṿto; af–Adonai, yishkon lanetsaḥ. Rekheṿ Elohim ribboṭayim alfé shin-af; Aḍonai ṿam, Sinai bakodesh. 'Aliṭa lamarom(!), shaṿiṭa sheṿi, lakaḥta mattanoṭ ba-adam; ve-af sorerim, lishkon(!) Yahh Elohim. Barukh adonai, yom(!), yom ya'amos–lanu, ha-Él yeshu'aṭénu selah.*

שִׁירוּ ׀ לֵאלֹהִים זַמְּרוּ שְׁמוֹ
סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו:
אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ:
אֱלֹהִים ׀ מוֹשִׁיב יְחִידִים ׀ בַּיְתָה
מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת
אַךְ סוֹרְרִים שָׁכְנוּ צְחִיחָה:
אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ בְּצַעְדְּךָ בִישִׁימוֹן סֶלָה:
אֶרֶץ רָעָשָׁה ׀ אַף־שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים
זֶה סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל:
גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים
נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ:
חַיָּתְךָ יָשְׁבוּ־בָהּ תָּכִין בְּטוֹבָתְךָ לֶעָנִי אֱלֹהִים:
אֲדֹנָי יִתֶּן־אֹמֶר הַמְבַשְּׂרוֹת צָבָא רָב:
מַלְכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן וּנְוַת בַּיִת תְּחַלֵּק שָׁלָל:
אִם־תִּשְׁכְּבוּן בֵּין שְׁפַתָּיִם כַּנְפֵי יוֹנָה נֶחְפָּה בַכֶּסֶף
וְאֶבְרוֹתֶיהָ בִּירַקְרַק חָרוּץ:
בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ תַּשְׁלֵג בְּצַלְמוֹן:
הַר־אֱלֹהִים הַר־בָּשָׁן הַר גַּבְנֻנִּים הַר־בָּשָׁן:
לָמָּה ׀ תְּרַצְּדוּן הָרִים גַּבְנֻנִּים
הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ אַף־יְיָ יִשְׁכֹּן לָנֶצַח:
רֶכֶב אֱלֹהִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן
אֲדֹנָי בָם סִינַי בַּקֹּדֶשׁ:
עָלִיתָ לַמָּרוֹם ׀ שָׁבִיתָ שֶּׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם
וְאַף סוֹרְרִים לִשְׁכֹּן ׀ יָהּ אֱלֹהִים:
בָּרוּךְ אֲדֹנָי יוֹם ׀ יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה:

Shavu'oṭ Psalm

The mountain of Elohim is the mountain of Bashan... Note there seems to be some confusion about which mountain is the holy mountain here. A mountain in Bashan (today, western Jordan) is identified as the divine abode, but then Sinai is mentioned as well. This may reflect an attempt to collapse several different distinct religious practices (and locations) into one, by equating them.

It's also very possible to see here an attempt to combine together the imagery and myth of the primary deities of the pre-Israelite Canaanite pantheon: Él (the noble, ruling, father-god) and Ba'al (the young, violent, warrior-god). As was often the case, the Israelite monotheistic strategy involved combining and conflating pre-existing Canaanite deities as much as it did denying them.

ours – for the *Él* who is our salvation.

For us, *Él* is our saviour, and death emerges from יהוה our Liege. Surely, *Elohim* will smash the heads of Their enemies, scalping the hair from those who carry guilt. Our Liege said: 'From Bashan I will return, I will return from the depths of the sea – so that your foot will wade through blood and your dogs' tongues will drink from your enemies. They have seen the paths of *Elohim*, the ways in which my *Él*, my Sovereign is sacred. The singers go first, the musicians follow after, in the midst of girls playing drums. Among the chorus they bless *Elohim*, יהוה, from the source of Yisraél. There is Binyamin, the youngest, ruling over the leaders of Yehudah and their council, the leaders of Zevulun and Naftali. Your *Elohim* has commanded your strength – be strong and *Elohim* will act for us. Out from Your sanctuary upon Yerushalayim, there foreign kings will bring tributes to you. Rebuke the beast of reeds, the community of bulls, the nations of calves – all of them submit themselves to the power of silver, but They has scattered the peoples who delight in war. Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to *Elohim*. Sing to *Elohim*, all kingdoms of the Earth, chant to our Liege.

To They, the one who rides upon the ancient heavens, Their voice is a mighty boom. Ascribe strength to *Elohim* whose majesty is over Yisraél and whose strength is in the skies. *Elohim* from Your sanctuary is awe-inspiring, the *Él* of Yisraél gives strength and power to the people – blessed be *Elohim*!

Ha-Él(!) lanu, Él lemosha'oṭ; ve-lÉlohim adonai; lamaveṭ, totsa-oṭ. Akh–Elohim, yimḥats, rosh oyeyav; ḳodḳod shé'ar; miṭhallékh, ba-ashamav. Amar adonai miBashan ashiv; ashiv, mimetsuloṭ yam. Lema'an(!), timḥats raglekha, beḏam; leshon kelaṿekha; mé-oyeyim minéhu. Ra-u halikhoṭekha Elohim; halikhoṭ Éli malki yaḳodesh. Ḳiddemu sharim aḥar nogenim; beṭokh 'alamoṭ, toféfoṭ. Bemaḳhéloṭ barekhu Elohim; Adonai, mimeḳor Yisraél. Sham Binyamin(!), tsa'ir, roḏém, saré Yehuḏah rigmaṭam; saré Zeṿulun, saré Naftali. Tsivvah Elohekha, 'uzzekha; 'uzzah Elohim; zu, pa'alta lanu. Méhékhalekha 'al–Yerushalayim; lekha yoṿilu melakhim shai. Ge'ar ḥayyaṭ ḳaneh, 'aḏaṭ abbirim(!), be'eglé 'ammim, miṭrappés beratsé–khasef; bizzar 'amim ḳeraṿoṭ yeḥpatsu. Ye-eṭayu ḥashmannim mini Mitsrayim; kush tarits yaḏav, lÉlohim. *Mamlekhoṭ ha-arets shiru lÉlohim; zammeru aḏonai selah. Larokhév bishmé shemé–ḳedem; hén yittén beḳolo, ḳol 'oz. Tenu 'oz, lÉlohim; 'al–Yisraél ga-avaṭo; ve'uzzo, bashehaḳim. Nora Elohim, mimiḳdashekha; Él Yisraél, hu noṭén(!), 'oz; veta'atsumoṭ la'am, barukh Elohim.*

Shavu'oṭ Psalm

Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to Elohim. This verse reflects the perception of power at the time – that is, the great kingdoms of Egypt (Mitsrayim) and Ethiopia (Kush) are evoked as symbols of reverence to the Divine.

This verse actually had a significant influence on contemporary Ethiopia due to this. Kush will stretch out a hand to Elohim, **"ኢትዮጵያ ታበድ አደዊሃ ሃበ እግዚአብሐር"** *was used in the coat of arms of Emperor Haile Selassie, and was also formerly used as the national motto of Ethiopia. This is by no means the only reference to Ethiopia - famously the prophet Amos appeals to the divine sense of sovereignty over all peoples in suggesting that there is little to no difference between the Ethiopians and the Israelites.*

הָאֵל ׀ לָנוּ אֵל לְמוֹשָׁעוֹת
וְלֵייָ אֲדֹנָי לַמָּוֶת תּוֹצָאוֹת:
אַךְ־אֱלֹהִים יִמְחַץ רֹאשׁ אֹיְבָיו
קָדְקֹד שֵׂעָר מִתְהַלֵּךְ בַּאֲשָׁמָיו:
אָמַר אֲדֹנָי מִבָּשָׁן אָשִׁיב אָשִׁיב מִמְּצֻלוֹת יָם:
לְמַעַן ׀ תִּמְחַץ רַגְלְךָ בְּדָם
לְשׁוֹן כְּלָבֶיךָ מֵאֹיְבִים מִנֵּהוּ:
רָאוּ הֲלִיכוֹתֶיךָ אֱלֹהִים
הֲלִיכוֹת אֵלִי מַלְכִּי בַקֹּדֶשׁ:
קִדְּמוּ שָׁרִים אַחַר נֹגְנִים בְּתוֹךְ עֲלָמוֹת תּוֹפֵפוֹת:
בְּמַקְהֵלוֹת בָּרְכוּ אֱלֹהִים יְיָ מִמְּקוֹר יִשְׂרָאֵל:
שָׁם בִּנְיָמִן ׀ צָעִיר רֹדֵם שָׂרֵי יְהוּדָה רִגְמָתָם
שָׂרֵי זְבֻלוּן שָׂרֵי נַפְתָּלִי:
צִוָּה אֱלֹהֶיךָ עֻזֶּךָ עוּזָּה אֱלֹהִים זוּ פָּעַלְתָּ לָּנוּ:
מֵהֵיכָלֶךָ עַל־יְרוּשָׁלָםִ לְךָ יוֹבִילוּ מְלָכִים שָׁי:
גְּעַר חַיַּת קָנֶה עֲדַת אַבִּירִים ׀ בְּעֶגְלֵי עַמִּים
מִתְרַפֵּס בְּרַצֵּי־כָסֶף בִּזַּר עַמִּים קְרָבוֹת יֶחְפָּצוּ:
יֶאֱתָיוּ חַשְׁמַנִּים מִנִּי מִצְרָיִם
כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים:
מַמְלְכוֹת הָאָרֶץ שִׁירוּ לֵאלֹהִים זַמְּרוּ אֲדֹנָי סֶלָה:
לָרֹכֵב בִּשְׁמֵי שְׁמֵי־קֶדֶם הֵן יִתֵּן בְּקוֹלוֹ קוֹל עֹז:
תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים:
נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ
אֵל יִשְׂרָאֵל הוּא נֹתֵן ׀ עֹז
וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים:

For the conductor, Maskil, of Koraḥ's children.

Just as a hart pants after streams of water, so too my body thirsts for You, *Elohim*. My soul is thirsty for *Elohim*, for the living *Él!* When will I come and appear before the face of *Elohim*? My tears have been my sustenance day and night, when they taunt me all day, saying 'Where is your *Elohim* now?' These things I will recall and my soul will pour out from within me: how I journeyed with the crowd, leading them to the house of *Elohim* with a joyful voice, grateful for the throng making pilgrimage together.

What has depressed you my soul, so you moan within me? Wait for *Elohim*, for THEY is still before us, as salvation.

My soul within me is depressed for I remember You from the land of the Yardén and from the Ḥermon mountains, from the hill of Mitsar. One deep calls to another, calling with the voice of Your cataracts, all the waves of sound and echoes have passed over me. By day, יהוה will command love and mercy, and at night, THEIR song will be with me, a prayer to the *Él* who lives. I will say unto *Él*, my rock, 'Why have you forgotten me? Why am I mourning under the oppression of the enemy?' My enemies taunt me, it feels like they are crushing my bones – when they say to me all day long, 'Where is your *Elohim* now?'

What has depressed you my soul? Why do you moan within me? Wait for *Elohim*, for THEY is still before us, as salvation. My *Elohim*!

Judge me, *Elohim*! Plead my case before

Lamnatsséaḥ Maskil livné–Ḳoraḥ.

Ke-ayyal, ta'arog 'al–afiḳé–mayim; kén nafshi ta'arog élekha Elohim. Tsame-ah nafshi(!), lÉlohim, le-Él ḥai; maṭai avo; ve-éra-eh, pené Elohim. Hayeṭah–li dim'aṭi leḥem yomam valaylah; be-emor élai kol–hayom, ayyéh Elohekha. Élleh ezkerah(!) ve-eshpekhah, 'alai(!) nafshi, ki e'evor(!) basakh, eddaddém, 'ad–bét Elohim; beḳol–rinnah veṭodah, hamon ḥogég. Mah–tishtoḥaḥi(!) nafshi, vatehemi 'alai; hoḥili lÉlohim, ki–'od odennu, yeshu'oṭ panav. Elohai, 'alai, nafshi tishtoḥaḥ; 'al–kén, ezkarekha mé-erets yardén; veḥermonim, méhar mits'ar. Tehom–el–tehom ḳoré leḳol tsinorekha; kol–mishbarekha vegallekha, 'alai 'avaru. Yomam(!) yetsavveh Adonai(!), ḥasdo, uvalaylah shiru 'immi; tefillah, le-Él ḥayyai. Omerah(!), le-Él sal'i, lamah shekhaḥtani; lammah–ḳodér élékh, belaḥats oyév. Beretsaḥ(!), be'atsmoṭai, ḥérfuni tsorerai; be-omram élai kol–haYom, ayyéh Elohekha. Mah–tishtoḥaḥi(!) nafshi, umah–tehemi 'alai; hoḥili lÉlohim ki–'od odennu, yeshu'oṭ panai, vÉlohai.

Shofténi Elohim, veriyah riyi,

מב לַמְנַצֵּחַ מַשְׂכִּיל לִבְנֵי־קֹרַח:
כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם
כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים:
צָמְאָה נַפְשִׁי ׀ לֵאלֹהִים לְאֵל חָי
מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹהִים:
הָיְתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה
בֶּאֱמֹר אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹהֶיךָ:
אֵלֶּה אֶזְכְּרָה ׀ וְאֶשְׁפְּכָה עָלַי ׀ נַפְשִׁי
כִּי אֶעֱבֹר ׀ בַּסָּךְ אֶדַּדֵּם עַד־בֵּית אֱלֹהִים
בְּקוֹל־רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג:
מַה־תִּשְׁתּוֹחֲחִי ׀ נַפְשִׁי וַתֶּהֱמִי עָלָי
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ יְשׁוּעוֹת פָּנָיו:
אֱלֹהַי עָלַי נַפְשִׁי תִשְׁתּוֹחָח
עַל־כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן
וְחֶרְמוֹנִים מֵהַר מִצְעָר:
תְּהוֹם־אֶל־תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ
כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ:
יוֹמָם ׀ יְצַוֶּה יְיָ ׀ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹו עִמִּי
תְּפִלָּה לְאֵל חַיָּי:
אוֹמְרָה ׀ לְאֵל סַלְעִי לָמָה שְׁכַחְתָּנִי
לָמָּה־קֹדֵר אֵלֵךְ בְּלַחַץ אוֹיֵב:
בְּרֶצַח ׀ בְּעַצְמוֹתַי חֵרְפוּנִי צוֹרְרָי
בְּאָמְרָם אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹהֶיךָ:
מַה־תִּשְׁתּוֹחֲחִי ׀ נַפְשִׁי וּמַה־תֶּהֱמִי עָלָי
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ
יְשׁוּעֹת פָּנַי וֵאלֹהָי:
מג **שָׁפְטֵנִי אֱלֹהִים** ׀ וְרִיבָה רִיבִי

Sukkot Psalms

Psalm 42 and Psalm 43 are the psalms for Sukkoṭ – Sukkoṭ is unique in having two psalms, but they are a pair that are often read into each other, partially bound together by a shared refrain: What has depressed you, my soul?...

It is often imagined that this psalm was penned by David during one of the times he was in hiding and thus unable to make the traditional pilgrimage to the Temple for one of the festivals. The combination of recollection, remembering the past experience of leading the singing and dancing with the pilgrims, and the emotive tone of the language – led this to be read and used as a poem of mourning long after David's time. Although his exile was short-lived, many have read these two psalms in light of the long exile of the Diaspora(s).

a nation who has no compassion! Deliver me from the deceitful and unjust man! For You are the *Elohim* of my strength – so why have You ditched me? Why am I mourning constantly under the oppression of the enemy? Send out Your light and Your truth and they will guide me, they will bring me to Your sacred mountain and to Your dwelling places. Then I will come to the altar of *Elohim*, to *Él* who is my ultimate joy, and I will praise You upon the harp *Elohim*, my *Elohim*. What has depressed you my soul? Why do you moan within me? Wait for *Elohim*, for They is still before us, as salvation. My *Elohim*!

migoi lo–ḥasiḍ; mé-ish–mirmah ve'avlah ṭefalleṭéni. Ki–attah(!), Elohé ma'uzzi, lamah zenaḥtani; lammah–ḳoḍér eṭhallékh, belaḥats oyéẏ. Shelaḥ–orekha va-amittekha hémmah yanḥuni; yeẏi-uni el–har–ḳodshekha, ve-el–mishkenoṭekha. Ve-avo-ah (!) el–mizbaḥ Elohim, el–Él, simḥaṭ gili; ve-oḍekha bekhinnor, Elohim Elohai. Mah–tishtoḥaḥi(!) nafshi, umah–tehemi 'alai; hoḥili lÉlohim ki–'od odennu, yeshu'oṭ panai, vÉlohai.

For the conductor, upon a Sheminiṭ, a song by Daviḍ.

Help, יהוה, for the pious are all gone! The believers all fall among these mortals! Every person speaks lies and falsehoods with their neighbour, with broken lips and a deceitful heart they speak. May יהוה cut off all those lying lips and exaggerating tongues – who have said, 'our tongue will make us mighty, our lips are our own, who is master over us?' 'For the oppression of the poor, for the sighing of the needy –now I will arise', says יהוה, 'I will place in safety the one whom they all mock.' The words of יהוה are pure words – like silver refined in a crucible here on Earth, purified and refined seven times over. You, יהוה, will guard them. Preserve us from this generation until forevermore. The wicked surround us on every side, here where vileness is exalted by human beings.

Lamnatsséaḥ 'al–haSheminiṭ, mizmor leDaviḍ.

Hoshi'ah Adonai ki–gamar ḥasiḍ.

Ki–fassu emunim, mibené aḍam. Shav(!) yedabberu, ish et–ré'éhu; sefaṭ ḥalaḳoṭ; beléẏ valéẏ yeḍabéru. Yakhréṭ Adonai kol–sifṭé ḥalaḳoṭ; lashon, meḍabbereṭ geḍoloṭ. Asher ameru(!), lilshonénu nagbir sefaṭénu ittanu; mi aḍon lanu. Mishoḍ 'aniyyim, mé-anḳaṭ evyonim; 'attah aḳum yomar Adonai; ashiṭ beyésha', yafiaḥ lo. Imaroṭ Adonai, amaroṭ tehoroṭ; kesef tsarof ba'alil la-arets; mezuḳḳaḳ, shiv'atayim. Attah–Adonai tishmerém; titsserennu(!), min–haddor zu le'olam. Saviẏ, resha'im yiṭhallakhon; kerum zulluṭ, liẏné adam.

מִגּוֹי לֹא־חָסִיד

מֵאִישׁ־מִרְמָה וְעַוְלָה תְפַלְּטֵנִי:

כִּי־אַתָּה ׀ אֱלֹהֵי מָעוּזִּי לָמָה זְנַחְתָּנִי

לָמָּה־קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:

שְׁלַח־אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי

יְבִיאוּנִי אֶל־הַר־קָדְשְׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ:

וְאָבוֹאָה ׀ אֶל־מִזְבַּח אֱלֹהִים אֶל־אֵל שִׂמְחַת גִּילִי

וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי:

מַה־תִּשְׁתּוֹחֲחִי ׀ נַפְשִׁי וּמַה־תֶּהֱמִי עָלָי

הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ

יְשׁוּעֹת פָּנַי וֵאלֹהָי:

יב לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:

הוֹשִׁיעָה יְיָ כִּי־גָמַר חָסִיד

כִּי־פַסּוּ אֱמוּנִים מִבְּנֵי אָדָם:

שָׁוְא ׀ יְדַבְּרוּ אִישׁ אֶת־רֵעֵהוּ

שְׂפַת חֲלָקוֹת בְּלֵב וָלֵב יְדַבֵּרוּ:

יַכְרֵת יְיָ כָּל־שִׂפְתֵי חֲלָקוֹת לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת:

אֲשֶׁר אָמְרוּ ׀ לִלְשֹׁנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ

מִי אָדוֹן לָנוּ:

מִשֹּׁד עֲנִיִּים מֵאַנְקַת אֶבְיוֹנִים עַתָּה אָקוּם יֹאמַר

יְיָ אָשִׁית בְּיֵשַׁע יָפִיחַ לוֹ: אִמֲרוֹת יְיָ אֲמָרוֹת

טְהֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם:

אַתָּה־יְיָ תִּשְׁמְרֵם תִּצְּרֶנּוּ ׀ מִן־הַדּוֹר זוּ לְעוֹלָם:

סָבִיב רְשָׁעִים יִתְהַלָּכוּן כְּרֻם זֻלּוּת לִבְנֵי אָדָם:

Shemini 'Atseret Psalm

...upon a Sheminit. Like many psalms, this one includes notes about how to play it on musical instruments. However, we have a limited understanding of what those instruments may have been like. The note here, about a Sheminiṭ is unclear, but it has led to the common practice of reciting this psalm on the holiday of Shemini Atsereṭ.

Likely the only connection between the two is the number eight (shemoneh). Most scholars assume that the term refers to an eight-stringed lyre or harp. It is often assumed to be a mid-range instrument, although there is a connection with the Alamot (itself a reference to young women, and thus assumed to have a soprano tone). Others imagine that it refers to a musical ensemble – eight musicians, perhaps all playing different instruments.

For the conductor, about the Dawn Doe, a song by David: My *Él*, my *Él* – why have you abandoned me?! You are far from saving me, despite my screams of desperation. My *Elohim*, I call to you all day but You don't answer – I call all night but there is nothing but silence for me. You are the Sacred One - who dwells in the praises of Yisraél. In You our ancestors trusted - they trusted You and You delivered them. To You they cried and were rescued. In You they trusted and they were not ashamed. But me? I am a worm, not a man. I am an embarassment to humanity and despised by the people. Everyone who sees me mocks me, they jeer with their lips and shake their heads. One who rejoices with יהוה will be delivered, they'll be rescued, for their desire is upon Them. For it was You who chucked me out of the womb, who promised me life through my mother's breasts. From the womb I have thrown myself upon You, from my mother's belly You have been my *Él*. Don't distance Yourself from me, for trouble is close at hand - for there is no one to help. Many bulls have surrounded me - wild bulls of the Bashan have encircled me. Their mouths gaped open towards me, like a ravenous, roaring lion. I have been poured out like water, and all of my bones have been knocked out of joint. My heart melts like wax, dripping throughout my stomach. My strength is dried up like broken pottery, my tongue stuck to my cheeks – death's dust decants from my mouth. For dogs are all aorund me - an assembly of wicked people has enclosed me, like a lion pacing on its paws. I shall speak of my bones, they look out and see me. They poke out so far they tear my garments - my clothing hangs by a thread. But You יהוה - don't

Lamnattséaḥ ʻal–ayeleṭ hashaḥar, mizmor leDavid. Éli Éli lamah azaṿtani; raḥok mishuʻaṭi diṿré sha-agaṭi. Elohai ekra yomam velo taʻaneh, velaylah velo–dumiyyah li. Ve-attah ḳodesh yoshéṿ tehilloṭ Yisraél. Bekha botḥu aṿoténu; botḥu vatefalleténu. Élekha zaʻaḳu venimlatu; bekha ṿotḥu velo–ṿoshu. Ve-anokhi ṭolaʻaṭ velo–ish; ḥerpaṭ aḍam uṿzui ʻam. Kol–ro-ai yalʻigu li; yaftiru vesafah yaniʻu rosh. Gol el–Adonai yefalletéhu; yatssiléhu ki ḥaféts bo. Ki–attah goḥi mibaten; miṿtiḥi ʻal–sheḍé immi. ʻAlekha hoshlakhti méraḥem; mibeten immi éli attah. Al–tirḥaḳ mimenu ki–tsarah ḳeroṿah; ki–én ʻozer. Seṿaṿuni parim rabbim; abbiré ṿashan kiteruni. Patsu ʻalai pihem; aryéh toréf vesho-ég. Kamayim nishpakhti vehiṭparedu kal–ʻatsmoṭai; hayah libbi kadonag; namés betokh méʻai. Yaṿésh kaheres koḥiyuleshoni muḍbaḳ malḳoḥai; velaʻafar–maveṭ tishpeṭéni. Ki seṿaṿuni kelaṿim; ʻaḍaṭ meréʻim hikifuni; ka-ari yaḍai veraglai. Asappér kol–ʻatsmoṭai; hémmah yabbitu yir-u–vi. Yeḥalleḳu ṿegaḍai lahem; veʻal leṿushi yappilu goral.

כב לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד:

אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי

רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי:
אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה
וְלַיְלָה וְלֹא־דֻמִיָּה לִי:
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
בְּךָ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ וַתְּפַלְּטֵמוֹ:
אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָטְחוּ וְלֹא־בוֹשׁוּ:
וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם:
כָּל־רֹאַי יַלְעִגוּ לִי יַפְטִירוּ בְשָׂפָה יָנִיעוּ רֹאשׁ:
גֹּל אֶל־יְיָ יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ:
כִּי־אַתָּה גֹחִי מִבָּטֶן מַבְטִיחִי עַל־שְׁדֵי אִמִּי:
עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם מִבֶּטֶן אִמִּי אֵלִי אָתָּה:
אַל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי־אֵין עוֹזֵר:
סְבָבוּנִי פָּרִים רַבִּים אַבִּירֵי בָשָׁן כִּתְּרוּנִי:
פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג:
כַּמַּיִם נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־עַצְמוֹתָי
הָיָה לִבִּי כַּדּוֹנָג נָמֵס בְּתוֹךְ מֵעָי:
יָבֵשׁ כַּחֶרֶשׂ ׀ כֹּחִי וּלְשׁוֹנִי מֻדְבָּק מַלְקוֹחָי
וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי:
כִּי סְבָבוּנִי כְּלָבִים
עֲדַת מְרֵעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי:
אֲסַפֵּר כָּל־עַצְמוֹתָי הֵמָּה יַבִּיטוּ יִרְאוּ־בִי:
יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל:

Purim Psalm

I am a worm, not a man. I am an embarassment to humanity and despised by the people. This may be Daviḍ at his absolute lowest. Psalm 22 has had such a fascinating afterlife, most famously being quoted by Jesus on the cross in the Christian tradition (in the Aramaic vernacular: Éli Éli Lamah Sabaktani). David compares himself to a worm, he dehumanises himself. Yet then a few verses later he evokes the richest possible imagery of humanity – birth and nursing. The radical alternation between talking about his misery in such abject terms (my tongue sticks to my cheeks, death's dust decants from my mouth) is contrasted with the dramatic language elevating the Divine which makes up the second part of the Psalm. This switch from protest to praise is quintessential Psalms, and particularly associated with the 73 attributed to David.

go too far, my Doe - come quick to help me. Save my soul from the sword, my only one from the power of the dog! Rescue me from the lion's jaws and answer me with loud horns. I will speak of Your name to my brothers amongst the community - I will praise You:
Those that are in awe of יהוה, praise THEM.
All descendants of Ya'akov, honour THEM.
All the seed of Yisraél, be awakened by THEM!
For THEY has not ignored the afflicted or afflicted the ignored, THEY will not hide THEIR face from us - when one cries out to THEM - They hear! From You shall be my praise, amongst the great community - I will fulfil my vows before those in awe of THEM. The humble shall eat and be satisfied - all those who seek THEM shall praise יהוה - their minds will live on forever. All the ends of the Earth shall recall and return to יהוה, and they shall bow before THEM, all the families of nations. For to יהוה is Sovereignty, ruling over all nations. Eat and then bow down, all those who flourish on Earth. Those that go to the dust will be bent before Them, and their soul shall live no longer. A seed shall serve Them - it shall be told to the masters of each generation: they shall come and declare THEIR justice - unto a people born, that THEY made.

Ve-attah Adonai al–tirḥaḳ; eyaluṭi le'ezraṭi hushah. Hatssilah méḥerev nafshi; miyyaḍ–kelev yeḥiḍaṭi. Hoshi'éni mipi aryeh; umiḳarné rémim 'aniṭani. Asapperah shimkha le-eḥai; beṭokh kahal ahalelekka. Yir-é Adonai haleluhu, kol–zera' Ya'aḳov kabeduhu; veguru mimennu kol–zera' Yisraél. Ki lo–vazah velo shikkats 'enuṭ 'ani, velo–histir panav mimenu; uvshave'u élav shaméa'. Mé-ittekha tehillati; beḳahal rav; neḍarai ashallém neged yeréav. Yokhelu 'anavim veyisba'u yehalelu Adonai doreshav; yeḥi levavkhem la'aḍ. Yizkeru veyashuvu el–Adonai kol–afsé–arets; veyishtaḥavu lefanekha kol–mishpeḥoṭ goyim. Ki lAdonai hamelukhah umoshél bagoyim. Okhlu veyishtaḥavu kol–dishné–erets, lefanav yikhre'u kol–yorḍé 'afar; venafsho lo ḥiyyah. Zera' ya'avdennu; yesuppar ladonai lador. Yavo-u veyaggiḍu tsiḍḳaṭo; le'am nolaḍ ki 'asah.

For the conductor, a song by Koraḥ's children:

Listen to this – all of the nations

Give ear, all those who inhabit the Earth,
humans of all kinds, wealthy and poor alike
My mouth shall speak of wisdom, and the

Lamnatsséaḥ livné–koraḥ mizmor.

Shim'u–zot kol–ha'amim; ha-azinu kol–yoshvé haleḍ. Gam–bené aḍam gam–bené ish, yaḥaḍ 'ashir ve-evyon.

Purim Psalm

...the power of the dog. While dog-lovers today might find it hard to accept, the prejudice against canines runs deeply throughout many Middle Eastern religions and cultures. Dogs were more often thought of as the wild kind who scavenged in rubbish heaps and exhumed human bodies rather than the faithful and dependable companions that many see them to be today.

Shivah Psalm

An additional psalm but with a rather different tone to the others, psalm 49 is added in the same position before 'Arvit, but in a house of mourning.

וְאַתָּה יְיָ אַל־תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה:
הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב יְחִידָתִי:
הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רֵמִים עֲנִיתָנִי:
אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ:
יִרְאֵי יְיָ | הַלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כַּבְּדוּהוּ
וְגוּרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל:
כִּי לֹא־בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי
וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשַׁוְּעוֹ אֵלָיו שָׁמֵעַ:
מֵאִתְּךָ תְּהִלָּתִי
בְּקָהָל רָב נְדָרַי אֲשַׁלֵּם נֶגֶד יְרֵאָיו:
יֹאכְלוּ עֲנָוִים | וְיִשְׂבָּעוּ יְהַלְלוּ יְיָ דֹּרְשָׁיו
יְחִי לְבַבְכֶם לָעַד:
יִזְכְּרוּ | וְיָשֻׁבוּ אֶל־יְיָ כָּל־אַפְסֵי־אָרֶץ
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־מִשְׁפְּחוֹת גּוֹיִם:
כִּי לַייָ הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם:
אָכְלוּ וַיִּשְׁתַּחֲווּ | כָּל־דִּשְׁנֵי־אֶרֶץ
לְפָנָיו יִכְרְעוּ כָּל־יוֹרְדֵי עָפָר
וְנַפְשׁוֹ לֹא חִיָּה:
זֶרַע יַעַבְדֶנּוּ יְסֻפַּר לַאדֹנָי לַדּוֹר:
יָבֹאוּ וְיַגִּידוּ צִדְקָתוֹ לְעַם נוֹלָד כִּי עָשָׂה:

מט לַמְנַצֵּחַ | לִבְנֵי־קֹרַח מִזְמוֹר:
שִׁמְעוּ־זֹאת כָּל־הָעַמִּים
הַאֲזִינוּ כָּל־יֹשְׁבֵי חָלֶד:
גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׁיר וְאֶבְיוֹן:

contemplation of my mind show understanding. My ears are predisposed to parable - so I will open my mouth like a lyre, spilling riddles. Why should I fear evil in my own days, or the wicked injustice of those who follow me and surround me? Should one who trusts in their armies or in the amount of their wealth be praised? No! No person can redeem another, nor give to *Elohim* a ransom for another being – for the soul's ransom is very pricey, and an eternal mystery – that one shall live for eternity and never see destruction. For you can see that even wise people die together with fools and brutes; all perish together, all leave their wealth to others. Their offering is that their houses should be forever, their estates passed from generation to generation – that the land should be called after their names. But human worth means nothing – they should be compared to animals which are silenced. This is the way of the fool, and those who follow them and endorse them.

As a group they go down to She-ol, death shall be their shepherd. But the upright shall descend to them to visit – to witness as She-ol wears away their shape as they stay there. Nonetheless, *Elohim* will redeem my soul from the hand of She-ol! For They will take me out of there!

Don't be afraid of a man who is enriched and whose house garners great honour, for he cannot take any of it with him, nor will his honour follow him down. Though while alive he is blessed, thinking that he would be praised for doing well for himself, he will join his ancestors in an eternity without seeing the light. A rich man doesn't understand: people are just like animals, silenced.

Pi yeḍabbér ḥokhmoṭ; vehaguṭ libbi ṭeṿunoṭ. Atteh lemashal ozni; eftaḥ bekhinor ḥiḍaṭi. Lammah ira bimé ra'; 'avon 'aḳéyai yesubéni. Haboteḥim 'al–ḥélam; uṿroṿ 'oshram yiṭhallalu. Aḥ lo–faḍoh yifdeh ish; lo–yittén lÉlohim kofro. Veyéḳar piḍyon nafsham, veḥaḍal le'olam. Veiḥi–'oḍ lanetsaḥ; lo yir-eh hashaḥat. Ki yir-eh ḥakhamim yamutu, yaḥaḍ kesil vaṿa'ar yoṿéḍu; ve'ozṿu la'aḥérim ḥelam. Kirbam batémo le'olam, mishkenoṭam leḍor vaḍor; ḳor-u ṿisemoṭam 'alé aḍamoṭ. Ve-aḍam biḳar bal–yalin; nimshal kabehémoṭ niḍmu. Zeh darkam késel lamo; ve-aḥaréhem befihem yirtsu selah. Katson lish-ol shattu maveṭ yir'am; vayirdu ṿam yesharim laboḳer, vetsuram levaloṭ she-ol mizeṿul lo. Akh–Elohim yifdeh nafshi miyaḍ–she-ol; ki yekkaḥéni selah. Al–tira ki–ya'ashir ish; ki–yirbeh keṿoḍ béṭo. Ki lo ṿemoṭo yiḳḳaḥ hakol. Lo–yereḍ aḥarav keṿoḍo. Ki–nafsho beḥayyav yeṿarékh; veyoḍukha ki–tétiṿ lakh. Taṿo 'aḍ–dor aṿoṭav; 'aḍ–nétsaḥ lo yir–u–or. Aḍam biḳar velo yaṿin; nimshal kabehémoṭ niḍmu.

פִּי יְדַבֵּר חָכְמוֹת וְהָגוּת לִבִּי תְבוּנוֹת:

אַטֶּה לְמָשָׁל אׇזְנִי אֶפְתַּח בְּכִנּוֹר חִידָתִי:

לָמָּה אִירָא בִּימֵי רָע עֲוֺן עֲקֵבַי יְסוּבֵּנִי:

הַבֹּטְחִים עַל־חֵילָם וּבְרֹב עׇשְׁרָם יִתְהַלָּלוּ:

אָח לֹא־פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כׇּפְרוֹ:

וְיֵקַר פִּדְיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:

וִיחִי־עוֹד לָנֶצַח לֹא יִרְאֶה הַשָּׁחַת:

כִּי יִרְאֶה ׀ חֲכָמִים יָמוּתוּ

יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ וְעָזְבוּ לַאֲחֵרִים חֵילָם:

קִרְבָּם בָּתֵּימוֹ ׀ לְעוֹלָם

מִשְׁכְּנֹתָם לְדוֹר וָדֹר

קָרְאוּ בִשְׁמוֹתָם עֲלֵי אֲדָמוֹת:

וְאָדָם בִּיקָר בַּל־יָלִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ:

זֶה דַרְכָּם כֵּסֶל לָמוֹ

וְאַחֲרֵיהֶם ׀ בְּפִיהֶם יִרְצוּ סֶלָה:

כַּצֹּאן ׀ לִשְׁאוֹל שַׁתּוּ מָוֶת יִרְעֵם

וַיִּרְדּוּ בָם יְשָׁרִים ׀ לַבֹּקֶר

וְצוּרָם לְבַלּוֹת שְׁאוֹל מִזְּבֻל לוֹ:

אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שְׁאוֹל

כִּי יִקָּחֵנִי סֶלָה:

אַל־תִּירָא כִּי־יַעֲשִׁר אִישׁ כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ:

כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ:

כִּי־נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ וְיוֹדֻךָ כִּי־תֵיטִיב לָךְ:

תָּבוֹא עַד־דּוֹר אֲבוֹתָיו עַד־נֵצַח לֹא יִרְאוּ־אוֹר:

אָדָם בִּיקָר וְלֹא יָבִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ:

Shivah Psalm

This psalm is chosen for this purpose as it is one of the only places where the afterlife is discussed in the Hebrew Bible. The conception of She-ol – only even mentioned by name within a demarcated section within the poem – is a subterreanean realm in which the spirits or shades of those who have died go. It is not 'Hell'. The anxiety is not about punishment here, but about lost identity. The Psalmist recognises that the idea that one's soul might live on and not be gradually eroded by She-ol is 'an eternal mystery', while also repeating that the point of She-ol is, at least in part, equality. All humans, like all animals, like all living things – face the same fate. No material wealth can serve as a ransom - no one can buy their way out. Even the wise and fools are together. The final section, focused on those who rely on wealth prompts the famous idiom: you can't take it with you.

/ On Sukkoṭ

Blessed... who has sanctified us with Your *mitsvoṭ*, and instructed us to raise palms.

Blessed are You, יהוה our *Elohim*,
Sovereign of the Universe, who has
sanctified us with Your *mitsvoṭ*,
and commanded us

/ When saying the half-Hallel
to recite

/ When saying the Full-Hallel, or by some regardless
to complete

the Hallél.

Praise *Yahh*!

Praise, you servants of יהוה,
Praise the name of יהוה.
May the name יהוה be blessed
from now and evermore.
From the rising to the setting sun
the name of יהוה is praised.
Supreme above all nations is יהוה,
THEIR glory is over the Heavens.
Who is like יהוה, our *Elohim*,
Sitting in exaltation?
Looking upon both Heaven and Earth.
Who pulls the destitute from the dust,
who lifts the needy from the waste,
To set them with powerful people,
the leaders of THEIR people.
THEY makes the barren woman
dwell in her household,
as a joyful mother of children.
Praise *Yahh*!

(Barukh Attah Aḍonai Elohénu melekh ha'olam asher ḳiddeshanu bemitsvoṭav vetsivvanu 'al netilaṭ lulaṿ.)

Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher ḳiddeshanu bemitsvoṭav
vetsivvanu
likro | *ligmor*
eṭ–haHallél.

HaleluYahh.

Halelu 'aṿdé Aḍonai,
halelu eṭ–shém Aḍonai.
Yehi shém Aḍonai meṿorakh,
mé'attah ve'aḍ–olam.
Mimizraḥ–shemesh 'aḍ–meṿo-o,
mehullal shém Aḍonai.
Ram 'al–kol–goyim Aḍonai
'al–hashamayim keṿoḍo.
Mi kAḍonai Elohénu,
hamagbihi lashaṿeṭ.
Hamashpili lir-oṭ
bashamayim uṿa-arets.
Mekimi mé'afar dal,
mé-ashpoṭ yarim eṿyon.
Lehoshiṿi 'im neḍiṿim,
'im neḍiṿé 'ammo.
Moshiṿi 'akereṭ habayiṭ,
ém habanim seméḥah,
haleluYahh.

Hallél

Hallél is a series of quotes from Tehillim, framed with blessings. Typically, Hallél is recited following the Shaḥariṭ ʿAmiḍah and before any Torah reading. It does not require a minyan, and so can be said by the individual worshipper as well. Hallél is also recited during the ʿArviṭ service on the first night(s) of Pesaḥ, as well as in the Haggadah. The Full-Hallél is recited on Shavuʿot, Sukkoṭ, Ḥanukkah, and the first two days of Pesaḥ. On Rosh Ḥodesh (and the remaining days of Pesaḥ), a 'half-Hallél' is recited.

Who pulls the destitute from the dust, who lifts up the needy from the garbage – Here the Psalmist quotes Tefillaṭ Ḥannah (Hannah's prayer, found in Birkot haShaḥar). Tefillaṭ Ḥannah likely predates much of Tehillim (especially if we accept the attribution to David), and thus it serves in many ways as a template (cont.)

STAND

/ On Sukkoṭ

(בא״ה אמ״ה אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת לוּלָב)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

/ When saying the half-Hallel לִקְרֹא | *When saying the Full-Hallel, or by some regardless* לִגְמֹר

אֶת־הַהַלֵּל.

הַלְלוּיָהּ ׀

הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְיָ:
רָם עַל־כָּל־גּוֹיִם ׀ יְיָ
עַל הַשָּׁמַיִם כְּבוֹדוֹ:
מִי כַּיְיָ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:
מְקִימִי מֵעָפָר דָּל
מֵאַשְׁפֹּת יָרִים אֶבְיוֹן:
לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבִי ׀ עֲקֶרֶת הַבַּיִת
אֵם־הַבָּנִים שְׂמֵחָה
הַלְלוּיָהּ:

When Yisraél left Mitsrayim,
Ya‘aḳoṿ’s house from a foreign people.
Yehuḍah became Their sanctuary,
Yisraél Their dominion.
The sea beheld it and fled,
The Yardén turned back.
The mountains skipped like rams,
The hills like lambs.
What troubles you, sea, to flee,
What ails you, Yardén, to turn back?
What is wrong, mountains,
that you are skipping like rams,
You hills like lambs?
The Earth trembles before the Liege,
before the *eloahh* of Ya‘aḳoṿ.
They who turns rock into a pool of
water, flint into a gushing fountain.

/ Omitted in the half-Hallel

Not for us, יהוה, not for us,
but for Yourself, give glory,
for Your mercy and Your truth.
Why should the nations say:
“Where, now, is their *Elohim*?”
When our *Elohim* is in the Heavens –
thus They does whatever They please.
Their idols are only silver or gold,
the work of human hands.
They have a mouth but cannot speak;
They have eyes but cannot see;
They have ears but cannot hear;

Betséṭ Yisraél miMitsrayim,
béṭ Ya‘aḳoṿ mé‘am lo‘éz.
Hayeṭah Yehuḍah leḳoḍsho,
Yisraél mamsheloṭav.
Hayam ra-ah vayanos,
haYardén yissoṿ le-aḥor.
Heharim rakeḍu khe-élim,
geṿa‘oṭ kiṿné tson.
Mah lekha hayam ki ṭanus,
haYardén tissoṿ le-aḥor.
Heharim tirḳeḍu khe-élim,
geṿa‘oṭ kiṿné tson.
Milifné aḍon ḥuli arets,
milifné eloahh Ya‘aḳoṿ.
Hahofekhi hatsur agam mayim
ḥallamish lema’yeno mayim.

Lo lanu Aḍonai lo lanu,
ki leshimkha tén kaṿoḍ,
‘al ḥasdekha ‘al amittekha.
Lammah yomeru hagoyim:
“Ayyéh nah Elohéhem?”
VÉlohénu ṿashamayim,
kol asher ḥaféts ‘asah.
‘atsabbéhem kesef vezahaṿ,
ma‘aséh yeḍé aḍam.
Peh lahem velo yeḍabbéru,
‘énayim lahem velo yir-u.
Oznayim lahem velo ysihma‘u,

Hallél

(cont.) ...for the spirit and sentiment of Tehillim. Themes such as Divine power and deliverance, relationships between Divine intervention and those who are most vulnerable, the inversion of expected human power relationships, the protection of the righteous are all present.

The mountains skipped like rams, and the hills like lambs! Following on from the inversion of human power relationships is the inversion of natural forces. Here, the Psalmist imagines that at the moment that יהוה *intervened to free the children of Yisraél from Egypt, all of the natural world failed to behave as expected – rivers flowed backwards, mountains danced, and the Earth trembled. Building on the naturalistic miracle of the Splitting of the Sea, the Psalmist imagines all of nature inverted and interrupted by the presence of the Divine among the material world.*

STAND

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם
בֵּית יַעֲקֹב מֵעַם לֹעֵז:
הָיְתָה יְהוּדָה לְקָדְשׁוֹ
יִשְׂרָאֵל מַמְשְׁלוֹתָיו:
הַיָּם רָאָה וַיָּנֹס
הַיַּרְדֵּן יִסֹּב לְאָחוֹר:
הֶהָרִים רָקְדוּ כְאֵילִים
גְּבָעוֹת כִּבְנֵי־צֹאן:
מַה־לְּךָ הַיָּם כִּי תָנוּס
הַיַּרְדֵּן תִּסֹּב לְאָחוֹר:
הֶהָרִים תִּרְקְדוּ כְאֵילִים
גְּבָעוֹת כִּבְנֵי־צֹאן:
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ
מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב:
הַהֹפְכִי הַצּוּר אֲגַם־מָיִם
חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

/ Omitted in the half-Hallel

לֹא לָנוּ ׀ יְיָ לֹא לָנוּ
כִּי לְשִׁמְךָ תֵּן כָּבוֹד
עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ:
לָמָּה יֹאמְרוּ הַגּוֹיִם
אַיֵּה־נָא אֱלֹהֵיהֶם:
וֵאלֹהֵינוּ בַשָּׁמָיִם
כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם:
פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ:
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ

They have a nose but cannot smell;
They have hands but cannot feel;
They have feet but cannot walk;
They make no sound in their throat.
Just like them are those that make them,
and everyone who trusts in them.
Yisraél trusts instead in יהוה,
who is their help and shield.
The House of Aharon trusts instead in
יהוה, who is their help and shield!
Those who are in awe of יהוה trust in
יהוה, who is their help and shield.

יהוה has remembered us,
They will bless the house of Yisraél,
They will bless the house of Aharon.
They will bless all in awe of יהוה,
the small and the great.
May יהוה increase you,
you and your children.
Blessed are you to יהוה,
who makes Heaven and Earth.
The Heavens are heavens of יהוה, but
the Earth has been given to humanity.
The dead are unable to praise *Yahh*,
nor those who descend to silence.
But we can bless *Yahh*,
from now until forevermore.
Praise *Yahh*!

af lahem velo yeriḥun.
Yedéhem velo yemishun,
ragléhem velo yehallékhu,
lo yehgu bigronam.
Kemohem yihyu ʿoséhem,
kol–asher boṭéaḥ bahem.
Yisraél betaḥ bAḍonai
ʿezram umaginnam hu.
Béṭ Aharon bitḥu ṿAḍonai,
ʿezram umaginnam hu.
Yir-é Aḍonai bitḥu ṿAḍonai
ʿezram umaginnam hu.

Aḍonai zekharanu yevarékh,
yeṿarékh eṭ–béṭ Yisraél,
yeṿarékh eṭ–béṭ Aharon.
Yeṿarékh yir-é Aḍonai,
haketannim ʿim–hageḍolim.
Yoséf Aḍonai ʿalékhem,
ʿalékhem veʿal benékhem.
Berukhim attem lAḍonai,
ʿoséh shamayim va-arets.
Hashamayim shamayim lAḍonai,
veha-arets naṭan liṿné aḍam.
Lo haméṭim yehalelu Yahh, velo
kol–yorḍé ḍumah.
Va-anaḥnu neṿarékh Yahh,
méʿattah veʿaḍ olam,
haleluYahh.

אַף לָהֶם וְלֹא יְרִיחוּן:
יְדֵיהֶם ׀ וְלֹא יְמִישׁוּן
רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ
לֹא־יֶהְגּוּ בִּגְרוֹנָם:
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם
כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם:
יִשְׂרָאֵל בְּטַח בַּייָ
עֶזְרָם וּמָגִנָּם הוּא:
בֵּית אַהֲרֹן בִּטְחוּ בַייָ
עֶזְרָם וּמָגִנָּם הוּא:
יִרְאֵי יְיָ בִּטְחוּ בַייָ
עֶזְרָם וּמָגִנָּם הוּא:

יְיָ זְכָרָנוּ יְבָרֵךְ
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל
יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:
יְבָרֵךְ יִרְאֵי יְיָ
הַקְּטַנִּים עִם־הַגְּדֹלִים:
יֹסֵף יְיָ עֲלֵיכֶם
עֲלֵיכֶם וְעַל־בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לַייָ
עֹשֵׂה שָׁמַיִם וָאָרֶץ:
הַשָּׁמַיִם שָׁמַיִם לַייָ
וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם:
לֹא־הַמֵּתִים יְהַלְלוּ־יָהּ
וְלֹא כָּל־יֹרְדֵי דוּמָה:
וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

S T A N D

Hallél

Just like them are those that make them, and everyone who trusts in them. After reciting a litany of all the ways in which idols and statues fail to accurately represent the Divine, the Psalmist turns their dislike on those who make idols, and perhaps more critically, on those who trust in them. Just as idols have eyes but cannot see, ears but cannot hear, etc., those who practice idolatry are deprived of some of the basic aspects of existence. This has a parallel in the rabbinic statement that the 'wicked are like the dead even while they're alive, while the righteous are like the living even while they're dead' (Talmuḍ Bayli Shabbaṭ 13a).

...the small and the great. Spiritual power and potency bears no correlation with one's position in the material world. Righteousness is based on one's awe of יהוה *and not any social or material criteria.*

/ Omitted in the half-Hallel

I love יהוה for THEY listen,
to my supplicating voice.
THEY have inclined THEIR ear to me,
so I will cry out all my days.
The ropes of death strangled me,
the agony of *She-ol* seized me,
trouble and sorrow found me.
But I called upon the name יהוה:
"Please, יהוה, save my life!'
Gracious and just is יהוה,
our *Elohim* is merciful.
יהוה protects the simple,
I was brought low and THEY saved me.
Return, My Soul, to tranquility,
for יהוה has dealt kindly with you.
For THEY has saved my life from death,
my eyes from tears,
my foot from stumbling.
I shall yet walk before יהוה,
in the lands of the living.
I had faith even while I said:
"I am greatly afflicted!"
Only in my alarm did I say:
"How frail are human beings!"

How can I repay יהוה,
for all THEIR goodness toward me?
I will lift a cup of salvation,
and proclaim the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.

Ahavti ki yishma' Adonai
et–koli tahanunai.
Ki hittah ozno li
uvyamai ekra.
Afafuni heylé mavet,
umtsaré she-ol metsa-uni,
tsarah veyagon emtsa.
Uvshém Adonai ekra,
annah Adonai malletah nafshi.
Hannun Adonai vetsaddik,
vÉlohénu merahém.
Shomér peta-im Adonai,
dalloti veli yehoshia'.
Shuvi nafshi limnuhaykhi,
ki Adonai gamal 'alaykhi.
Ki hillats-ta nafshi mimavet,
et–'éni min–dim'ah,
et–ragli midehi.
Ethallékh lifné Adonai,
be-artsot hahayyim.
He-emanti ki adabbér,
"ani 'aniti me-od."
Ani amarti vehofzi,
"kol–ha-adam kozév."

Mah ashiv lAdonai,
kol–tagmulohi 'alai.
Kos yeshu'ot essa,
uvshém Adonai ekra.
Nedarai lAdonai ashallém,
negdah–na lekhol–'ammo.

Hallél

The ropes of death strangled me, the agony of She-ol seized me, trouble and sorrow found me. This description of the Psalmist's spiritual and physical pain is powerfully stated. Particularly because the Psalm opens by praising יהוה for They had listened, the retroactive recollection of one's past suffering shows us the natural overlap between physical pain, spiritual danger, and psychological torment. It is not a radical step to read this Psalm as describing one's past struggles with mental illness. When the author attempts to reassure themselves: *Return, My Soul, to tranquility* we can sense in that the effort to achieve psychological wellbeing and mental health, especially following an acute crisis. Thus, the Divine is not only with the simple, but also the afflicted, and, most importantly of all, listens.

STAND

/ Omitted in the half-Hallel

אָהַבְתִּי כִּי־יִשְׁמַע ׀ יְיָ
אֶת־קוֹלִי תַּחֲנוּנָי:
כִּי־הִטָּה אָזְנוֹ לִי
וּבְיָמַי אֶקְרָא:
אֲפָפוּנִי ׀ חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי
צָרָה וְיָגוֹן אֶמְצָא:
וּבְשֵׁם־יְיָ אֶקְרָא
אָנָּה יְיָ מַלְּטָה נַפְשִׁי:
חַנּוּן יְיָ וְצַדִּיק
וֵאלֹהֵינוּ מְרַחֵם:
שֹׁמֵר פְּתָאִים יְיָ
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ:
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי
כִּי יְיָ גָּמַל עָלָיְכִי:
כִּי חִלַּצְתָּ ׀ נַפְשִׁי מִמָּוֶת
אֶת־עֵינִי מִן־דִּמְעָה
אֶת־רַגְלִי מִדֶּחִי:
אֶתְהַלֵּךְ לִפְנֵי יְיָ
בְּאַרְצוֹת הַחַיִּים:
הֶאֱמַנְתִּי כִּי אֲדַבֵּר
אֲנִי עָנִיתִי מְאֹד:
אֲנִי אָמַרְתִּי בְחָפְזִי
כָּל־הָאָדָם כֹּזֵב:

מָה־אָשִׁיב לַיְיָ
כָּל־תַּגְמוּלוֹהִי עָלָי:
כּוֹס־יְשׁוּעוֹת אֶשָּׂא
וּבְשֵׁם יְיָ אֶקְרָא:
נְדָרַי לַיְיָ אֲשַׁלֵּם
נֶגְדָה־נָּא לְכָל־עַמּוֹ:

In the eyes of יהוה,
the death of the pious is costly.
I pray, יהוה, for I am Your servant,
I am the son of Your handmaid,
You have loosed my bonds.
To You I will offer a sacrifice of thanksgiving,
and I will call upon the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the presence of all THEIR people.
in the courts of יהוה's house,
in the midst of you, Yerushalayim!
Praise *Yahh*!

Praise

יהוה, all the nations,
Laud THEM, all peoples.
For great is THEIR love of us,
and the truth of יהוה is forever,
Praise *Yahh*!

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. Give thanks...

Let Yisraél say:
for THEIR mercy is everlasting. Give thanks...

Let the house of Aharon say:
for THEIR mercy is everlasting. Give thanks...

Let those who are in awe of יהוה say:
for THEIR mercy is everlasting. Give thanks...

Yaḳar be'éné Aḍonai,
hamaveṭah laḥasiḍav.
Annah Aḍonai ki ani aṿdekha,
ani 'aṿdekha ben amaṯekha,
pittaḥta lemosérai.
Lekha ezbaḥ zeṿaḥ toḍah,
uṿshém Aḍonai eḳra.
Neḍarai lAḍonai ashallém
negḍah–na lekhol–'ammo.
Beḥatsroṭ béṭ Aḍonai,
beṭokhékhi Yerushalayim,
haleluYahh.

Halelu

eṭ–Aḍonai kol–goyim,
shabeḥuhu kol–ha-ummim.
Ki gaṿar 'alénu ḥasdo,
ve-emeṭ Aḍonai le'olam,
haleluYahh.

Hoḍu lAḍonai ki toṿ,
ki le'olam ḥasdo. ***Hoḍu...***

Yomar–na Yisraél,
ki le'olam ḥasdo. ***Hoḍu...***

Yomeru–na ṿéṭ–Aharon
ki le'olam ḥasdo. ***Hoḍu...***

Yomeru–na yir-é Aḍonai
ki le'olam ḥasdo. ***Hoḍu...***

Hallél

I will fulfill my vows to יהוה. Considering that this Psalm seems to be a reflection on a past psychological trauma, we can surely relate to the impulse to make vows and bargains. Although perhaps 'bad theology,' most people's natural inclination when praying is to offer something of themselves, to promise to do something good (or to abstain from something bad). This impulse towards sacrifice is common, and to hear the Psalmist promise (twice, even) that they will fulfill the vows made during that moment of crisis shows a sense of covenant in the human-Divine relationship. Interestingly, in the second instance that this phrase is used, the author insists that they wish to be able to fulfill their vows publicly. To demonstrate to others a mitsvah is itself a mitsvah, and to lead others towards spiritual perfection is the best perfection we can hope for.

STAND

יָקָר בְּעֵינֵי יְיָ
הַמָּוְתָה לַחֲסִידָיו:
אָנָּה יְיָ כִּי־אֲנִי עַבְדֶּךָ
אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ
פִּתַּחְתָּ לְמוֹסֵרָי:
לְךָ אֶזְבַּח זֶבַח תּוֹדָה
וּבְשֵׁם יְיָ אֶקְרָא:
נְדָרַי לַייָ אֲשַׁלֵּם
נֶגְדָה־נָּא לְכָל־עַמּוֹ:
בְּחַצְרוֹת ׀ בֵּית יְיָ
בְּתוֹכֵכִי יְרוּשָׁלָיִם
הַלְלוּיָהּ:

הַלְלוּ

אֶת־יְיָ כָּל־גּוֹיִם
שַׁבְּחוּהוּ כָּל־הָאֻמִּים:
כִּי גָבַר עָלֵינוּ ׀ חַסְדּוֹ
וֶאֱמֶת־יְיָ לְעוֹלָם
הַלְלוּיָהּ:

הוֹדוּ לַייָ כִּי־טוֹב
כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ...
יֹאמַר־נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ...
יֹאמְרוּ נָא בֵית־אַהֲרֹן
כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ...
יֹאמְרוּ נָא יִרְאֵי יְיָ
כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ...

From the strait I called to *Yahh*,
Yahh answered me with liberation.
יהוה is with me, so I won't fear,
what can a human do to me?
יהוה is with me as a helper,
so I will show my haters.
It's better to trust יהוה than humans.
It's better to trust יהוה than the powerful.
All the nations surround me,
but with the name of יהוה
I shall cut them down.
They surround me, totally surround me,
but with the name of יהוה
I shall cut them down.
They surround me like bees,
but they shall be quenched like a fire
of thorns, for with the name of יהוה
I shall cut them down.
They viciously sting me, that I might fall,
but יהוה will help me.
My strength and *Yahh*'s song,
shall be my deliverance.
A joyous sound of victory
shall be in the righteous' tents,
The right hand of יהוה is valiant.
The right hand of יהוה is exalted,
the right hand of יהוה is valiant!
I shall not die, but live,
and so declare ***Yahh***'s deeds.
Yahh has surely chastened me,
but not given me over to death.
Open for me the gates of justice,
and I shall enter them to praise *Yahh*.
This is the gate of יהוה,
the righteous shall enter through it.

Min–hamétsar ḳaraṭi Yahh,
ʻanani ṿamerḥaṿ Yahh.
Aḍonai li lo ira,
mah yaʻaseh li aḍam.
Aḍonai li beʻozerai,
va-ani er-eh ṿesone-ai.
Toṿ laḥasoṭ bAḍonai,
mibeṭoaḥ ba-aḍam.
Toṿ laḥasoṭ bAḍonai,
mibeṭoaḥ bindiṿim.
Kol–goyim seṿaṿuni,
beshém Aḍonai ki amilam.
Sabbuni gam seṿaṿuni,
beshém Aḍonai ki amilam.
Sabbuni khiḍṿorim,
doʻakhu ke-ésh kotsim,
beshém Aḍonai ki amilam.
Daḥoh deḥiṭani linpol,
vAḍonai ʻazarani.
ʻOzzi vezimraṭ Yahh,
vayhi–li lishuʻah.
Ḳol–rinnah vishuʻah
be-aholé tsaddiḳim,
yemin Aḍonai ʻosah ḥayil.
Yemin Aḍonai romémah,
yemin Aḍonai ʻosah ḥayil.
Lo amuṭ ki eḥyeh,
va-asappér maʻasé ***Yahh****.*
Yassor yisseranni Yahh,
velamaveṭ lo neṭanani.
Piṭḥu–li shaʻaré tseḍeḳ
aṿo ṿam oḍeh Yahh.
Zeh hashaʻar lAḍonai
tsaddiḳim yaṿo-u ṿo.

Hallél

From the strait. This passage, which has often been set to music, provides a beautiful image to frame the difference between being close to Divinity versus feeling far away. The position of trouble and sorrow is envisioned as being 'in a straight'– that is a tight and narrow space in which one cannot move. Similarly, the opposite, which is translated here as 'liberation' actually means 'wideness' – that is, a wide open space that affords freedom. The image of contrasting narrowness and width as representative of spiritual states is an incredibly powerful one. An additional intertextuality exists in that the name for Egypt, Mitsrayim, is this word 'métsar' (strait) in the dual form. This was probably based on geography (Egypt was historically based along two narrow strips of land on either side of the Nile), but it also suits the spiritual symbolism of release and redemption.

STAND

מִן־הַמֵּצַר קָרָאתִי יָּהּ

עָנָנִי בַמֶּרְחָב יָהּ:

יְיָ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם:

יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בָּאָדָם:

טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בִּנְדִיבִים:

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם:

סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם:

סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים

בְּשֵׁם יְיָ כִּי אֲמִילַם:

דָּחֹה דְחִיתַנִי לִנְפֹּל וַייָ עֲזָרָנִי:

עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה:

קוֹל ׀ רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים

יְמִין יְיָ עֹשָׂה חָיִל:

יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל:

לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי

יָהּ:

יַסֹּר יִסְּרַנִּי יָּהּ וְלַמָּוֶת לֹא נְתָנָנִי:

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק

אָבֹא־בָם אוֹדֶה יָהּ:

זֶה־הַשַּׁעַר לַייָ

צַדִּיקִים

יָבֹאוּ

בוֹ:

I thank You for answering me,
and becoming my salvation. (x2)

The stone the builders rejected,
will become the cornerstone. (x2)

This has come to pass from יהוה,
it is wondrous to our eyes. (x2)

This is the day יהוה has made,
let us rejoice and be glad on it. (x2)

*Oḍekha ki ʿaniṯani,
vatehi–li lishuʿah. (x2)*

*E̱ven ma-asu habonim,
hayeṭah lerosh pinnah. (x2)*

*Mé-éṭ Aḍonai hayeṭah zoṭ,
hi niflaṭ beʿén̲énu. (x2)*

*Zeh–hayom ʿasah Aḍonai,
nag̲ilah venismeḥah vo. (x2)*

Please, יהוה, save us!

Please, יהוה, save us!

Anna Aḍonai hoshiʿah na.

Anna Aḍonai hoshiʿah na

Please, יהוה, save us!

Please, יהוה, save us!

Anna Aḍonai hoshiʿah na

Anna Aḍonai hoshiʿah na

Please, יהוה, rescue us!

Please, יהוה, rescue us!

Anna Aḍonai hatsliḥah na

Anna Aḍonai hatsliḥah na

Please, יהוה, rescue us!

Please, יהוה, rescue us!

Anna Aḍonai hatsliḥah na

Anna Aḍonai hatsliḥah na

Hallél

At its heart, Hallél is about a plea for deliverance, for the institution of the promises of inversion and protection which are made through the Torah. To that end, the climax of our recitation of Hallél is this series of verses which are repeated, first by the Shaliaḥ Tsibbur and then by the community. As if to reassure ourselves, we proclaim several attributes of יהוה, but also include a repeated plea (anna). Simplest is often best, and here the two lines (each repeated twice) are as simple as it gets: Save us! Rescue us! At the very root of most religions and a great deal of personal spirituality is human vulnerability. We have spent so much time praising יהוה for Their *ability to turn things on their head, to make things right that appear wrong, we thus invoke* Them *to do the same for us – to reach out and save us from our despondence and despair.*

STAND

אוֹדְךָ כִּי עֲנִיתָֽנִי
וַתְּהִי־לִי לִישׁוּעָה: (x2)

אֶבֶן מָאֲסוּ הַבּוֹנִים
הָיְתָה לְרֹאשׁ פִּנָּה: (x2)

מֵאֵת יְיָ הָיְתָה זֹּאת
הִיא נִפְלָאת בְּעֵינֵינוּ: (x2)

זֶה־הַיּוֹם עָשָׂה יְיָ
נָגִילָה וְנִשְׂמְחָה בוֹ: (x2)

אָנָּא יְיָ הוֹשִׁיעָה נָּא
אָנָּא יְיָ הוֹשִׁיעָה נָּא

אָנָּא יְיָ הוֹשִׁיעָה נָּא
אָנָּא יְיָ הוֹשִׁיעָה נָּא

אָנָּא יְיָ הַצְלִיחָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא:

אָנָּא יְיָ הַצְלִיחָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא:

Blessed are those who come,
in the name of יהוה,
we bless you from יהוה's house.

יהוה is *Él* and has illuminated
the very horns of the altar,
wreathed with boughs of myrtle.

You are my *Él* and I will thank You,
my *Elohim*, I will extol You.

Give thanks to יהוה for They is good,
for Their mercy is everlasting.

May they praise You, יהוה our *Elohim*,
all Your works, and Your pious ones,
and righteous ones who do Your will,
and all of Your people
the House of Yisraél,
shall together with joy:
thank and bless and praise and extol
Your glorious name,
for it is good to thank You,
and pleasant to sing your name,
and from now to forever You are *Él*.

Blessed are You, יהוה,
Sovereign,
adored with
praises,
amén.

/ In Shaḥarit, return to page 390.
/ In ʿAryit, return to page 304.

Barukh haba beshém Aḍonai,
bérakhnukhem mibéṭ Aḍonai. (x2)

Él Aḍonai vaya-er lanu,
isru ḥag baʿaṿoṭim
ʿaḍ ḳarnoṭ hamizbéaḥ. (x2)

Éli Attah ve-oḍekka
Elohai aromemekka. (x2)

Hoḍu lAḍonai ki toṿ
ki leʿolam ḥasdo. (x2)

Yehalelukha,
Aḍonai Elohénu,
kol–maʿasekha, vaḥasiḍekha,
vetsaddiḳim ʿosé retsonekha,
veʿammekha Béṭ Yisraél
kullam berinnah:
yoḍu viṿarekhu
vishabeḥu vifa-aru
eṭ–shém keṿoḍekha,
ki lekha toṿ lehoḍoṭ,
ulshimkha na-eh lezammér,
uméʿolam veʿaḍ ʿolam Attah Él.

Barukh Attah Aḍonai
melekh mehullal
batishbaḥoṭ,
amén.

Hallél

In the end, we see our responsiblity as one of praise. As we read earlier, it is not the dead who are able to praise the Divine, but only those who are living. It is not the powerful upon which we should rely, but only the Divine. It is not idols of silver and gold upon which we should call, but only the Divine. Most of all, through our praise, we are able to see past the veneer of material reality, the screen that makes it seem as though the wicked prosper and the disadvantaged are disregarded. Through our praise, and our please, and our petitions, and our protests, we aim to demonstrate that the truth is often not quite as it seems. As we conclude Hallél, we do so with a request that that project of praise persist – May they praise You – those whom You have created, those who do Your will, the pious and the righteous – and most of all, us.

STAND

בָּר֣וּךְ הַ֭בָּא בְּשֵׁ֣ם יְיָ֑
בֵּ֝רַכְנ֗וּכֶ֗ם מִבֵּ֥ית יְיָ׃ (x2)

אֵ֤ל ׀ יְיָ֮ וַיָּ֤אֶר לָ֫נוּ
אִסְרוּ־חַ֥ג בַּעֲבֹתִ֑ים
עַ֝ד קַ֗רְנ֗וֹת הַמִּזְבֵּֽחַ׃ (x2)

אֵלִ֣י אַתָּ֣ה וְאוֹדֶ֑ךָּ
אֱ֝לֹהַ֗י אֲרוֹמְמֶֽךָּ׃ (x2)

הוֹד֣וּ לַיְיָ֣ כִּי־ט֑וֹב
כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃ (x2)

יְהַלְלוּךָ, יְיָ אֱלֹהֵינוּ,
כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ,
וְצַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ,
וְעַמְּךָ בֵּית יִשְׂרָאֵל כֻּלָּם בְּרִנָּה
יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ
אֶת־שֵׁם כְּבוֹדֶךָ,
כִּי לְךָ טוֹב לְהוֹדוֹת,
וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
וּמֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהֻלָּל
בַּתִּשְׁבָּחוֹת,
אָמֵן.

/In Shaḥarit, return to page 391.
/In ʻArvit, return to page 305.

I wash my hands clean and embrace Your altar, יהוה
Obeying a voice of thanks and telling of Your wonders

Save us! Save us!
Save us! Save us!

For Your sake – our Elohim, for Your sake – our creator,
For Your sake – our saviour, for Your sake – our seeker

For Your sake – the ultimate power,
For Your sake – Creator, spirit who forms mountains
For Your sake – so wise, raising up and casting down
For Your sake – speaker of justice, teller of honesty
For Your sake – the knower and witness:
even of that which people try to hide
For Your sake – the One, the only – who can respond?
For Your sake – pure and clean, clarifying clearly
For Your sake – seeker of reward, who investigates
every chamber
For Your sake – whose rafters are the skies, and who
made the stars
For Your sake – foundation of the Earth, you broke
the rocks on the rivers
For Your sake – mighty, honourable, cherished in the
flames of light and fire
For Your sake –You, whose years have no end, from
one generation to another...

Save us! Save us!
Save us! Save us!

(Erḥats benikayon kappai;
va-asoyeyah eṭ–mizbaḥakha Adonai.
Lashmia' bekol todah;
ulsappér, kol–nifle-oṭekha.)

Hosha'anah! Hosha'anah!
Hosha'anah! Hosha'anah!

Lema'anakh Elohénu, Lema'anakh bor-énu,
Lema'anakh go-alénu, Lema'anakh doreshenu.

Lema'anakh addir addirim
Lema'anakh boré, ruaḥ veyotsér harim
Lema'anakh gaḍol ha'étsah, mashpil umérim
Lema'anakh doyér tseḍek, maggiḍ mésharim
Lema'anakh hayoḍéa' va'éḍ,
im yissaṭér ish bamistarim
Lema'anakh vehu ye-eḥaḍ,
umi yeshiyénnu amarim,
Lema'anakh zakh venaḳi, umiṭbarér 'im barim
Lema'anakh ḥofésh mitspun,
veḥokér kol–ḥaḍarim
Lema'anakh tippeḥah temino shamayim,
ve'asah me-orim
Lema'anakh yasaḍ arets,
batsuroṭ biḳka' ye-orim
Lema'anakh kabbir koaḥ mekhubaḍ ba-urim
Lema'anakh lo yitammu shenoṭav leḍor dorim

Hosha'anah! Hosha'anah!
Hosha'anah! Hosha'anah!

Hosha'not – All Days

Hosha'not are added by some at the end of the musaf 'Amidah, by others after Hallel. Begin here, then turn to the appropriate page for the day.

The themes of the Hosha'not are fear, salvation, and an appeal to nature. This poem, which serves as an introduction on all seven days of Sukkot, relies not only on the now-familiar format of the alphabetic acrostic but also on the repetition of the word למען*. Difficult to translate,* למען *is a preposition which normally means 'for the sake of'. It implies necessity (so that) and causation (in order to) but mostly signifies agency. Here we are reminding the Divine that it is for* Their *sake which* They *is acting, not for ours. This is central to the petitionary prayers of Hoshanot and others – we are asking to be saved, but not for ourselves – we are asking that* They *save us for* Their *own sake.*

(אֶרְחַץ בְּנִקָּיוֹן כַּפָּ֑י וַאֲסֹבְבָה אֶת־מִזְבַּחֲךָ יְיָ׃
לַשְׁמִעַ בְּקוֹל תּוֹדָ֑ה וּלְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ׃)

STAND

הוֹשַׁעְנָא! הוֹשַׁעְנָא!
הוֹשַׁעְנָא! הוֹשַׁעְנָא!

לְמַעַנְךָ אֱלֹהֵינוּ, לְמַעַנְךָ בּוֹרְאֵנוּ,
לְמַעַנְךָ גּוֹאֲלֵנוּ, לְמַעַנְךָ דּוֹרְשֵׁנוּ׃

לְמַעַנְךָ אַדִּיר אַדִּירִים,
לְמַעַנְךָ בּוֹרֵא, רוּחַ וְיוֹצֵר הָרִים,
לְמַעַנְךָ גְּדוֹל הָעֵצָה, מַשְׁפִּיל וּמֵרִים,
לְמַעַנְךָ דּוֹבֵר צֶדֶק, מַגִּיד מֵישָׁרִים,
לְמַעַנְךָ הַיּוֹדֵעַ וָעֵד,
אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים,
לְמַעַנְךָ וְהוּא בְאֶחָד, וּמִי יְשִׁיבֶנּוּ אֲמָרִים,
לְמַעַנְךָ זַךְ וְנָקִי, וּמִתְבָּרֵר עִם בָּרִים,
לְמַעַנְךָ חֹפֵשׂ מַצְפּוּן, וְחוֹקֵר כָּל־חֲדָרִים,
לְמַעַנְךָ טִפְּחָה יְמִינוֹ שָׁמַיִם, וְעָשָׂה מְאוֹרִים,
לְמַעַנְךָ יָסַד אֶרֶץ, בַּצּוּרוֹת בִּקַּע יְאוֹרִים,
לְמַעַנְךָ כַּבִּיר כֹּחַ מְכֻבָּד בָּאוּרִים,
לְמַעַנְךָ לֹא יִתַּמּוּ שְׁנוֹתָיו לְדוֹר דּוֹרִים׃

הוֹשַׁעְנָא! הוֹשַׁעְנָא!
הוֹשַׁעְנָא! הוֹשַׁעְנָא!

Please, the Sacred *Él*, in your triplicate sanctity,
Who performed the work of creation
on every day, three times,
And on the sixth and seventh day, three and three:
Save us in the celebration of day three!

Please, recall Father,
who saw the three messengers,
And rushed to satiate them with three *se-im*,
Who was accompanied by three allies in covenant:
Save us in the celebration of day three!

Please, recall Son,
who prepared for three days to be bound,
Who struck a deal with a king, with his shepherd,
and with the commander of his army (three!),
And in whose merit his descendants
inherited three crowns:
Save us in the celebration of day three!

Please, recall Father, who saw a ladder
upon which three were going up and down,
And who split the staves into three kinds,
Who sent his children to *Tso'an* three times:
Save us in the celebration of day three!

Please, Our Redeemer through three siblings,
You who placed within us
Kohanim, Levi-im and Yisraél (three!),
You who bequeathed to us
Torah, Neyi-im and Ketuyim (three!):
Save us in the celebration of day three!

Save us! Save us!

Save us! Save us!

Anna Él haniḳdash,
ushmo sheloshah,
Bara bema'aséh yeréshiṭ bekhol–yom sheloshah,
Uvashishshi uyashevi'i sheloshah sheloshah,
Hoshi'énu bahagigaṭ yamim sheloshah!

Anna zekhor av,
ra-ah melakhim sheloshah,
Umihér lehas'iḍam se-im sheloshah,
Halekhu itto ba'alé yeriṭ sheloshah,
Hoshi'énu bahagigaṭ yom sheloshah!

Anna zekhor ben,
hukhan la'aḳéḍah leyamim sheloshah,
Karaṭ beriṭ 'im melekh uméré'éhu
vesar tseya-o sheloshah,
Uyizkhuṭo nahalu banay keṭarim sheloshah,
Hoshi'énu bahagigaṭ yom sheloshah!

Anna zekhor av,
hazah sullam be'olam veyorḍim sheloshah,
Ufitssél barehatim makeloṭ-sheloshah,
Vayshallah banav letso'an pe'amim sheloshah,
Hoshi'énu bahagigaṭ yom eḥaḍ!

Anna hago-alénu, 'al yeḍé aḥim sheloshah,
Hassam banu ma'aloṭ
kohanim ulviyyim veYisraél sheloshah,
Hamanḥilénu
Torah Nevi-im uKhtuyim sheloshah,
Hoshi'énu bahagigaṭ yom sheloshah!

Hosha'anah! Hosha'anah!
Hosha'anah! Hosha'anah!

Hosha'not – 3rd Day

...three and three. Beréshit Rabbah 11:9 teaches that each day of creation, there were three things created, until the sixth day, when there were six – a double portion, for the seventh day also.

...three allies in covenant. There's a double meaning here. The line is a direct reference to Beréshit 14:13, and the covenant Avraham had there with allies Aner, Eshkol and Mamré. But the covenant in question can also be Avraham's divine covenant, as Beréshit Rabbah 42:8 describes Avraham consulting with them on his circumcision. This connects with the first half of the stanza, as the three angels appeared to him when he was staying with Mamré.

...three crowns, listed in Pirké Avot 4:13: of Torah, of Monarchy, and of the Priesthood.

...to Tso'an three times. Tso'an was a city in Egypt, used in both Tana"kh and piyyutim as a synecdoche for the country as a whole.

...through three siblings, Mosheh, Aharon and Miryam.

STAND

אָנָּא הָאֵל הַנִּקְדָּשׁ, **בִּקְדֻשּׁוֹת שְׁלֹשָׁה,**
בָּרָא בְּמַעֲשֵׂה בְרֵאשִׁית בְּכָל־יוֹם שְׁלֹשָׁה,
וּבַשִּׁשִּׁי וּבַשְּׁבִיעִי שְׁלֹשָׁה שְׁלֹשָׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

אָנָּא זְכוֹר אָב, רָאָה מַלְאָכִים שְׁלֹשָׁה,
וּמִהֵר לְהַסְעִידָם סְאִים שְׁלֹשָׁה,
הָלְכוּ אִתּוֹ בַּעֲלֵי בְרִית שְׁלֹשָׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

אָנָּא זְכוֹר בֵּן, הוּכַן לַעֲקֵדָה לְיָמִים שְׁלֹשָׁה,
כָּרַת בְּרִית עִם מֶלֶךְ וּמֵרֵעֵהוּ וְשַׂר צְבָאוֹ שְׁלֹשָׁה,
וּבִזְכוּתוֹ נָחֲלוּ בָנָיו כְּתָרִים שְׁלֹשָׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

אָנָּא זְכוֹר אָב, חָזָה סֻלָּם בְּעֹלִים וְיֹרְדִים שְׁלֹשָׁה,
וּפִצֵּל בָּרְהָטִים מַקְלוֹת שְׁלֹשָׁה,
וַיְשַׁלַּח בָּנָיו לְצֹעַן פְּעָמִים שְׁלֹשָׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

אָנָּא הַגּוֹאֲלֵנוּ, עַל יְדֵי אַחִים שְׁלֹשָׁה,
הַשָּׂם בָּנוּ מַעֲלוֹת כֹּהֲנִים וּלְוִיִּם וְיִשְׂרָאֵל שְׁלֹשָׁה,
הַמַּנְחִילֵנוּ תּוֹרָה נְבִיאִים וּכְתוּבִים שְׁלֹשָׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁלֹשָׁה:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

Please, save us, please!

Please, save us, please!

Please, refound the foundation of my Temple,
To mix within it my sacrifice's smell
and shine forth the light of my sun –
Today, on the the third day – Save us!
Please, save us, please!
Please, release me from my trap,
You who returns to the abode of my Temple,
Redeem my soul in peace!
Today, on the third day – Save us!
Please, save us, please!

Ani vaHu – save us, please!

Ani vaHi – save us, please!

As You saved your beloveds from the hands of their enslavers, and crushed *Ludim* [Egyptians] when they rose against You in anger – you are a happy sign, when those who affirm you suddenly crown You!

We shall priase You on the third day, so – save us!
I AND THEY – save us, please!

As You saved the beauty of the branches from those who would imprison it, and rained your anger until I came out, free – the remnants of the flock, who empower the powerful, break out in song to Your splendour and beauty.

We shall praise You on the third day, so – save us!
I AND THEY – save us, please!
I AND THEY – save us, please!

Anna hoshi'ah na! (Anna...)

Anna hoshi'ah na! (Anna...)

Anna yasséḍ yesoḍ miḳdashi,
La'aroṿ bo niḥoaḥ ishshi,
Veṭazriaḥ or shimshi,
Hayom beyom shelishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)
Anna seḥéh na moḳeshi,
Veshoṿéṿ me'on miḳdashi,
Peḍéh ṿeshalom nafshi,
Hayom beyom shelishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)

Ani vaHu hoshi'ah na! (Ani...)

Ani vaHi hoshi'ah na! (Ani...)

Kehosha'ta yeḍiḍim, Mikaf ma'aviḍim,
Vatimḥats luḍim, Ba'aloṭ lekha raḥashi,
Segullah me-ushsheret, Asher lekha soṿeret,
Potsaḥaṭ lekha 'aṭereṭ,
Nehallelakh beyom shelishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Kehosha'ta yeféh nof, Mimikhle-é nof,
Vate-enaf anof, Tséṭi ḥofshi.
Seriḍé ha'éḍer, Me-adderim eḍer,
Petsoṭ lekha hoḍ vehaḍar,
Nehallelakh beyom shelishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

Hosha'not – 3rd Day

The Mishnah, in describing Sukkot in the Temple, describes that the pilgrims would gather willow branches, blow the Shofar, and process in circles around the altar – just as we do now. However there are differing opinions about what they said while doing so. The majority suggests they chanted the familiar verses quoted as well in Hallel (Anna Hoshi'ah Na), but R' Yehudah objects and suggests the wording was different, and bizarre: Ani vaHu Hoshi'ah Na.

This could be interpreted as referring to our peers – I and my fellow – but spelt wrong, with a missing א*. However, sources ranging from the Zohar to HaRambam discuss "Ani vaHu" as a Divine name. This follows from the opening "Lema'an" – if it is for THEIR sake that we are saved, then it is both THEM and us who are being saved.* *(Cont. p. 445)*

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא יַסֵּד יְסוֹד מִקְדָּשִׁי,

לַעֲרֹב בּוֹ נִיחוֹחַ אִשִּׁי,

וְתַזְרִיחַ אוֹר שִׁמְשִׁי,

הַיּוֹם בְּיוֹם שְׁלִישִׁי, הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא סְחֵה נָא מִקְשִׁי,

וְשׁוֹבֵב מְעוֹן מִקְדָּשִׁי,

פְּדֵה בְשָׁלוֹם נַפְשִׁי,

הַיּוֹם בְּיוֹם שְׁלִישִׁי, הוֹשִׁיעָה נָא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְדִידִים, מִכַּף מַעֲבִידִים,

וַתִּמְחַץ לוּדִים, בַּעֲלוֹת לְךָ רַחֲשִׁי:

סְגֻלָּה מְאֻשֶּׁרֶת, אֲשֶׁר לְךָ סוֹבֶרֶת,

פּוֹצַחַת לְךָ עֲתֶרֶת,

נְהַלֶּלְךָ בְּיוֹם שְׁלִישִׁי, כֵּן הוֹשַׁעְנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְפֵה נוֹף, מִמִּכְלְאֵי נוֹף,

וַתְּאֱנַף אָנוֹף, עַד צֵאתִי חָפְשִׁי:

שְׂרִידֵי הָעֵדֶר, מְאַדְּרִים אֶדֶר,

פְּצוֹת לְךָ הוֹד וְהָדָר,

נְהַלֶּלְךָ בְּיוֹם שְׁלִישִׁי, כֵּן הוֹשַׁעְנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

Please, the One who created THEIR world
with four elements,
Who chose to give as decoration
for THEIR throne four creatures,
Who arranged four corners and four seasons:
Save us in the celebration of day four!

Please, recall Father,
who was roused from the East
like the light of day four,
Who chased and split himself between four kings,
To whom You heralded that his descendants
would return after four generations:
Save us in the celebration of day four!

Please, recall Son, who was prepared
to be bound on an altar of four horns,
And dug in Philistine territory four wells,
Who grew old in Ḥevron, the City of Four:
Save us in the celebration of day four!

Please, recall Simple,
helped on by four mothers,
Who pleaded to be rescued from four judgements,
Due to his prayer You sustained his children
with four things:
Save us in the celebration of day four!

Please, Our Leader in the wilderness
under four flags,
Who instructed a four-rowed plate of gemstones,
Our Instructor to praise on the festival
with four species:
Save us in the celebration of day four!

Save us! Save us!

Save us! Save us!

Anna haboré ‘olamo,
bisoḍoṭ arba‘ah,
Hanoṭén nose-é khis-o ḥayoṭ arba‘ah,
Hamatssiṿ pinnoṭ arba‘ah uṭḳufoṭ arba‘ah,
Hoshi‘énu baḥagigaṭ yom arba‘ah.

Anna zekhor aṿ,
hé‘ir mimizraḥ be-or leyamim arba‘ah,
Raḍaf vayḥalléḳ ‘al–melakhim arba‘ah,
Bisarto lashuṿ zar‘o leḍoroṭ arba‘ah,
Hoshi‘énu baḥagigaṭ yom arba‘ah.

Anna zekhor ben,
hugash la‘aḳéḍah ‘al ḳeranoṭ arba‘ah,
Veḥafar bifleshеṭ boroṭ arba‘ah,
Vaya’téḳ leḥeṿron kiryaṭ arba‘ah,
Hoshi‘énu baḥagigaṭ yom arba‘ah.

Anna zekhor tam,
ne’zar be-imahoṭ arba‘ah,
Biṭfillaṭo kilkalta banav bidṿarim arba‘ah,
Hoshi‘énu baḥagigaṭ yom arba‘ah.

Anna hamolikhénu bamiḍbar,
biḍgalim arba‘ah,
Tsivvah lemalloṭ bahoshen turim arba‘ah,
Hametsavvénu lehallelo
beḥag beminim arba‘ah,
Hoshi‘énu baḥagigaṭ yom arba‘ah.

Hosha‘anah! Hosha‘anah!
Hosha‘anah! Hosha‘anah!

אָנָּא הַבּוֹרֵא עוֹלָמוֹ, בִּיסוֹדוֹת אַרְבָּעָה,
הַנּוֹתֵן נוֹשְׂאֵי כִסְאוֹ חַיּוֹת אַרְבָּעָה,
הַמַּצִּיב פִּנּוֹת אַרְבָּעָה וּתְקוּפוֹת אַרְבָּעָה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים אַרְבָּעָה:

אָנָּא זְכֹר אָב, הֵעִיר מִמִּזְרָח כְּאוֹר לְיָמִים אַרְבָּעָה,
רָדַף וַיֵּחָלֵק עַל־מְלָכִים אַרְבָּעָה,
בִּשַּׂרְתּוֹ לָשׁוּב זַרְעוֹ לְדוֹרוֹת אַרְבָּעָה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים אַרְבָּעָה:

אָנָּא זְכֹר בֵּן, הֻגַּשׁ לַעֲקֵדָה עַל קְרָנוֹת אַרְבָּעָה,
וְחָפַר בִּפְלֶשֶׁת בּוֹרוֹת אַרְבָּעָה,
וַיַּעְתֵּק לְחֶבְרוֹן קִרְיַת אַרְבָּעָה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים אַרְבָּעָה:

אָנָּא זְכֹר תָּם, נֶעְזַר בְּאִמָּהוֹת אַרְבָּעָה,
חִנֵּן לְהִנָּצֵל מִשְּׁפָטִים אַרְבָּעָה,
בִּתְפִלָּתוֹ כִּלְכַּלְתָּ בָּנָיו בִּדְבָרִים אַרְבָּעָה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים אַרְבָּעָה:

אָנָּא הַמּוֹלִיכֵנוּ בַּמִּדְבָּר, בִּדְגָלִים אַרְבָּעָה,
צִוָּה לְמַלֹּאוֹת בַּחֹשֶׁן טוּרִים אַרְבָּעָה,
הַמְצַוֵּנוּ לְהַלְלוֹ בֶּחָג בְּמִינִים אַרְבָּעָה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים אַרְבָּעָה:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

STAND

Hosha'not – 4th Day

...four creatures. These are the four creatures who adorn the chariot upon which the Divine rides in the vision of the prophet Yeḥezkel 1 – each in turn having gour faces This stanza also references ideas which entered the Rabbinic tradition from Greek wisdom such as the four elements, seasons, and winds.

...like the light of day four, i.e. the sun, the light created on the fourth day of creation. Here Aṿraham's journey from Ur, to the East, is compared to the sunrise. A later, kabbalistically influenced version of the piyyut instead reads "be-or" rather than "ke-or" – i.e. that Aṿraham was roused ***by*** *the sun. This refers to the midrash in the Zohar that it was seeing the rising and setting of the sun that led Aṿraham to conclude there must be a Divine power behind it.*

...four wells. Yitsḥaḳ digs wells in Beréshiṭ 26:18, but it does not specify how many. In Beréshiṭ Rabbah 24:8, Rabbi Yehudah says there were four, corresponding to the four flags in the wilderness (Bamidbar 2) (also mentioned in the final stanza).

Please, save us, please!

Please, save us, please!

Please, accept my plea to You,
here with my lulav, and with my waving,
bring close, please, my final salvation!
Today, on the fourth day – Save us!
Please, save us, please!
Prepare my path and my portion,
my labour should be my entertainment as well,
a peaceful place to rest.
Today, on the fourth day – Save us!
Please, save us, please!

Ani vaHu – save us, please!

Ani vaHi – save us, please!

As You saved Your treasured one
from destruction, from walls being torn down;
and withered and uprooted the one leaping to sink
me under – now also release the oppressed from
the oppressor, and delight the heartsick.

We shall praise You on the fourth day, so – save us!
I and They – save us, please!

As You saved the choicest vine from the hands of
the whistling enemy, whose teeth gnashed to tear
out my stalk – all of a sudden, You spoke a speech,
to incite a national strike.

We shall praise You on the fourth day, so – save us!
I and They – save us, please!
I and They – save us, please!

Anna hoshi'ah na! (Anna...)

Anna hoshi'ah na! (Anna...)

Anna ye'eray lekha shu'i,
Belulayi bena'ne'i,
Vekaréy na kéts yish'i,
Hayom beyom revi'i, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)
Anna vekhonén orḥi veriv'i,
Pa-oli she'éh behishta'she'i
Nahél linvéh margo'i,
Hayom beyom revi'i, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)

Ani vaHu hoshi'ah na! (Ani...)

Ani vaHi hoshi'ah na! (Ani...)

Kehosha'ta yakkir, Misod mekarkar kir,
Vetakh vata'akir, Shokék shikku'i,
Gam 'attah haléts, Aluts mime-alléts,
Umadvé lév te'aléts,
Nehallelakh beyom revi'i, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Kehosha'ta sorék, Mikaf tsar shorék,
Asher shinav horek, Lekatssét et gizi'i,
Peta' pit-om, Na-amta na-om,
Lehishbito mile-om,
Nehallelakh beyom revi'i, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

Hosha'not – 4th Day

Continuing from yesterday, Ani vaHu Hoshi'ah Na is ambiguously gendered – the consonants הוא *in Tana"kh are regularly vocalised both "hu" and "hi" (ie masculine and feminine), despite the vav.*

We have chosen to intersperse this here. Should the phrase be taken as its simple meaning, to refer to our fellows, we thus include not just the men in the room. Even if we take the mystical interpretation, that Ani vaHu/Hi is a Divine name, then all the moreso, we reflect the complexity of Divine gender.

withered... This word comes from a root meaning "to smite," but this form of it is a reference to the book of Jonah, and when the Divine smote the plant They had sprouted to shelter Jonah. This is one of various plant references in this passage, perhaps inspired by the lulav.

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא יֶעֱרַב לְךָ שׁוּעִי,
בְּלוּלָבִי בְּנַעְנְעִי,
וְקָרֵב נָא קֵץ יִשְׁעִי,
הַיּוֹם בְּיוֹם רְבִיעִי, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא סוֹב נָא לְהַרְגִּיעִי,
וְכוֹנֵן אָרְחִי וְרִבְעִי,
פְּעָלַי שְׁעֵה בְּהִשְׁתַּעַשְׁעִי,
נַהֵל לְנָוֶה מַרְגּוֹעִי,
הַיּוֹם בְּיוֹם רְבִיעִי, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יַקִּיר, מִשֹּׁד מְקַרְקַר קִיר,
וַתַּךְ וַתַּעֲקִיר, שׁוֹקֵק שִׁקּוּעִי:
גַּם עַתָּה חָלֵץ, אָלוּץ מִמְּאַלֵּץ,
וּמַדְוֵי לֵב תְּעַלֵּץ,
נְהַלֶּלְךָ בְּיוֹם רְבִיעִי, כֵּן הוֹשַׁעְנָא:
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ שׁוֹרֵק, מִכַּף צַר שׁוֹרֵק,
אֲשֶׁר שִׁנָּיו חוֹרֵק, לְקַצֵּץ אֶת גִּזְעִי:
פֶּתַע פִּתְאוֹם, נְאַמְתָּ נָאוֹם,
לְהַשְׁבִּיתוֹ מִלְּאוֹם,
נְהַלֶּלְךָ בְּיוֹם רְבִיעִי, כֵּן הוֹשַׁעְנָא:
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

Please, the One who unifies in Their honour
five names,
Who acquires in Their world five acquisitions,
Who formed amongst Their creatures five beasts:
Save us in the celebration of day five!

Please, recall Father,
who cut a deal by halving five,
And returned the property of five kings,
Who pleaded against the destruction of five cities:
Save us in the celebration of day five!

Please, recall the Bound,
on the mountain of myrrh with five gates,
Who inherited from his parent five blessings,
And submitted his feminine soul with five names:
Save us in the celebration of day five!

Please, recall Simple,
for whom five miracles were performed,
Who presented from his children five siblings,
Who put his ransom to the prince,
who exchanged five:
Save us in the celebration of day five!

Please, the One who bequeathed to us
a religion of five books,
Who spoke to us Your words in five voices,
Who wrote upon the tablets
five on one side and five on the other:
Save us in the celebration of day five!

Save us! Save us!

Save us! Save us!

Anna hamyaḥed likhvodo,
shemoṭ ḥamishshah,
Hakoneh be῾olamo ḳinyanim ḥamishshah,
Hayotsér biṿriyyoṭav gibborim ḥamishshah,
Hoshi῾énu baḥagigaṭ yom ḥamishshah.

Anna zekhor av,
karaṭ beriṭ biṿṭarim ḥamishshah,
Vehéshiv rekhush limlakhim ḥamishshah,
Veḥanan ῾al–hafikhaṭ ῾arim ḥamishshah,
Hoshi῾énu baḥagigaṭ yom ḥamishshah.

Anna zekhor hane'ḳad,
behar mor she῾arim ḥamishshah,
Yarash méhoro berakhoṭ ḥamishshah,
Vehishlim nefesh neḳuyah
beshémoṭ ḥamishshah,
Hoshi῾énu baḥagigaṭ yom ḥamishshah.

Anna zekhor tam,
na῾asu lo nissim ḥamishshah,
Vayatsség mibanav aḥim ḥamishshah,
Kofro shaṭ lenazir hamaḥalif ḥamishshah,
Hoshi῾énu baḥagigaṭ yom ḥamishshah.

Anna hamanḥilénu,
daṭ sefarim ḥamishshah,
Hamashmi῾énu diberoṭav beḳoloṭ ḥamishshah,
Haketuvim ῾al halluḥoṭ
ḥamishshah ḥamishshah,
Hoshi῾énu baḥagigaṭ yom ḥamishshah.

Hosha῾anah! Hosha῾anah!
Hosha῾anah! Hosha῾anah!

אָֽנָּא הַמְיַחֵד לִכְבוֹדוֹ, שְׁמוֹת חֲמִשָּׁה,
הַקּוֹנֶה בְּעוֹלָמוֹ קִנְיָנִים חֲמִשָּׁה,
הַיּוֹצֵר בִּבְרִיּוֹתָיו גִּבּוֹרִים חֲמִשָּׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים חֲמִשָּׁה:

אָֽנָּא זְכוֹר אָב, כָּרַת בְּרִית בִּבְתָרִים חֲמִשָּׁה,
וְהֵשִׁיב רְכוּשׁ לִמְלָכִים חֲמִשָּׁה,
וְחָנַן עַל־הֲפִיכַת עָרִים חֲמִשָּׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים חֲמִשָּׁה:

אָֽנָּא זְכוֹר הַנֶּעֱקָד, בְּהַר מֹר שְׁעָרִים חֲמִשָּׁה,
יָרַשׁ מֵהוֹרוֹ בְּרָכוֹת חֲמִשָּׁה,
וְהִשְׁלִים נֶפֶשׁ נְקוּבָה בְּשֵׁמוֹת חֲמִשָּׁה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים חֲמִשָּׁה:

אָֽנָּא זְכוֹר תָּם, נַעֲשׂוּ לוֹ נִסִּים חֲמִשָּׁה,
וַיַּצֵּג מִבָּנָיו אַחִים חֲמִשָּׁה,
כָּפְרוֹ שֵׁת לְנָזִיר הַמַּחֲלִיף חֲמִשָּׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים חֲמִשָּׁה:

אָֽנָּא הַמַּנְחִילֵנוּ, דָּת סְפָרִים חֲמִשָּׁה,
הַמַּשְׁמִיעֵנוּ דִּבְרוֹתָיו בְּקוֹלוֹת חֲמִשָּׁה,
הַכְּתוּבִים עַל הַלּוּחוֹת חֲמִשָּׁה חֲמִשָּׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים חֲמִשָּׁה:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

STAND

Hosha'not – 5th Day

...five acquisitions, Torah, Heaven and Earth, Ayraham, Yisraél, and the Temple (Pirké Ayoṭ 6:10).

...halving five sacrifices, in Beréshiṭ 15:9-10, at the original covenant.

...five blessings. Mishnah 'Eduyoṭ (2) lists five things passed parent to child: beauty, strength, wealth, wisdom and years. It then quotes the Divine covenant to Ayraham, implying Yitsḥak as the original recipient.

...submitted his feminine soul with five names. Pirké deRabbi Eli'ezer (31:10) describes how Yitsḥak dies at the 'Aḳédah, as he accepts his fate and submits his soul to heaven, before being resurrected. The Zohar, and later kabbalists including R' Yitsḥak Luria and R' Hayyim ben Mosheh ibn Attar (Or haHayyim 17:20, 18:20, 21:1 and 22:20), go further, and describe that Yitsḥak was born with a feminine soul in the wrong body, and after the 'Aḳédah a masculine soul returns to him. His prior soul is then reincarnated as Riykah. Luria gives Shemuél, Yonah, and Ḥayakkuk as other examples of this process. Finally, the link to five comes from Bereshiṭ Rabbah (14:9), which gives five names for the soul.

Please, save us, please!
Please, save us, please!

Please, my Maker and my Sacred One,
attend to my whispers and my shouts,
erase and ignore all of my difficulties!
Today, on the the fifth day – Save us!
Please, save us, please!
Please, forget about my struggles,
don't recall my punishment,
turn towards me, One who seeks me!
Today, on the fifth day – Save us!
Please, save us, please!

Ani vaHu – save us, please!
Ani vaHi – save us, please!

As You saved those suffering from making bricks and crushing straw, and as straw is trampled, trample those who trample me. Those counted ten, who left their imprisonment, please cut them free from being needy.

We shall praise You on the fifth day, so – save us!
I AND THEY – save us, please!

As You saved Yeshurun from a narrow-minded nation, thus to You they shall sing, *Él*, who lifts up my head. Their lips will chant praise and burst forth in song – with gratitude and petition.

We shall praise You on the fifth day, so – save us!
I AND THEY – save us, please!
I AND THEY – save us, please!

Anna hoshi'ah na! (Anna...)
Anna hoshi'ah na! (Anna...)

Anna yotseri ukḍoshi,
She'éh laḥashi veraḥashi,
Umaḥéh veha'avér yoḳeshi,
Hayom beyom ḥamishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)
Anna seḥéh na moḳeshi,
Ve-al tizkar 'onshi,
Penéh élai doreshi,
Hayom beyom ḥamishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)

Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

Kehosha'ta yaḳushé malbén, Mérimsaṭ hateyen,
Ukh-hiddush maṭbén, Dishashta dosheshi,
Seforé éser, Yatse-u mima-asér,
Petsém na méḥoser,
Nehallelakh beyom ḥamishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Kehosha'ta yeshurun, Migoy yetsirun,
Ulkha yeshorerun, Él mérim roshi,
Sifté renanoṭ, Patsu lekha neginoṭ,
Beṭodah uyiṭhinnoṭ,
Nehallelakh beyom ḥamishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא יוֹצְרִי וּקְדוֹשִׁי,

שְׁעֵה לַחֲשִׁי וְרַחֲשִׁי,

וּמְחֵה וְהַעֲבֵר יוֹקְשִׁי,

הַיּוֹם בְּיוֹם חֲמִישִׁי, הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא סְחֵה נָא מוֹקְשִׁי,

וְאַל תִּזְכָּר עָנְשִׁי,

פְּנֵה אֵלַי דּוֹרְשִׁי,

הַיּוֹם בְּיוֹם חֲמִישִׁי, הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְקוּשֵׁי מַלְבֵּן, מֵרְמְסַת הַתֶּבֶן,

וּכְהִדּוּשׁ מַתְבֵּן, דִּשַּׁשְׁתָּ דּוֹשְׁשִׁי:

סְפוּרֵי עֶשֶׂר, יָצְאוּ מִמַּאֲסָר,

פְּצֵם נָא מֵחֹסֶר,

נְהַלֶּלְךָ בְּיוֹם חֲמִישִׁי, כֵּן הוֹשַׁעֲנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְשֻׁרוּן, מִגּוֹי יְצִירוּן,

וּלְךָ יְשׁוֹרְרוּן, אֵל מֵרִים רֹאשִׁי:

שִׂפְתֵי רְנָנוֹת, פָּצוּ לְךָ נְגִינוֹת,

בְּתוֹדָה וּבִתְחִנּוֹת,

נְהַלֶּלְךָ בְּיוֹם חֲמִישִׁי, כֵּן הוֹשַׁעֲנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

STAND

Hosha'not – 5th Day

Continued from overleaf:

...five siblings. Out of Ya'akov's thirteen children, just five were presented to Par'oh when they arrived in Egypt (Beréshit 47:2).

...Who put his ransom to the prince, who exchanged five. Yoséf (who is titled "nazir," or prince, in Béreshit 49:26) gifts Binyamin (who was sent by Ya'akov as a ransom to Yoséf) five changes – "ḥalifot" – of clothes (ibid. 45:22) and five portions of food (ibid. 44:34).

...Who spoke to us Your words in five voices at Har Sinai, itemised in Berakhot 6b.

as straw is trampled is a direct quote from Isaiah 25:10, wishing for Moav to be trampled, as part of a vision of redemption.

left... This passage has various references to "Yetsiat" Mitsrayim, the leaving of Egypt. Making bricks, leaving imprisonment, the reference to a 'narrow-minded nation' (the word Mitsrayim itself is linked to the word for narrow). There is then a chain of references to Tehillim, giving our responses to this.

Please, the One who created THEIR world in six days,
Who built six sides in the six cardinal directions,
Who formed the Serafim with six wings:
Save us in the celebration of day six!

Please, recall Father,
who left behind the six abominations,
Who in his old age produced six more children,
Who planted a terebinth tree
and was blessed after six years:
Save us in the celebration of day six!

Please, recall the Bound,
in place of six rows,
You protected and saved him from six sufferings,
Who dug mikva-ot
to be expounded upon to have six levels:
Save us in the celebration of day six!

Please, recall Simple,
who begot six children with the Firstborn,
And commanded to take
a gift of six species,
And empowered the father of six,
the ones blessed six:
Save us in the celebration of day six!

Please, the One who joins
to the Éfoḍ [stones, each with] six names,
Who rescues the souls that seek
the six Cities of Refuge,
Who bequeathed to us
wisdom in six orders:
Save us in the celebration of day six!

Save us! Save us!
Save us! Save us!

Anna haboré 'olamo,
beyamim shishshah,
Haboneh shésh tsela'oṭ litsḍaḍim shishshah,
Hayotsér serafim bikhnafayim shishshah,
Hoshi'énu bahagigaṭ yamim shishshah.

Anna zekhor av,
zanaḥ to'évoṭ shishshah,
Aḥaré zekunav noleḍu lo banim shishshah,
Nata' eshel uvorakh beḳets shanim shishshah,
Hoshi'énu bahagigaṭ yamim shishshah.

Anna zekhor hane'ekaḍ,
bimkom ma'arkhoṭ shishshah,
Gonanto umilat-to mitsaroṭ shishshah,
Karah mikva-oṭ leḍoreshi
bam ma'aloṭ shishshah,
Hoshi'énu bahagigaṭ yamim shishshah.

Anna zekhor tam,
holiḍ min habekhirah shishshah,
Vetsivvah kahaṭ minḥah miminim shishshah,
Vehigbir avi shishshah
hamvorakhim shishshah,
Hoshi'énu bahagigaṭ yamim shishshah.

Anna hamḥabbér,
holiḍ min habekhirah shishshah,
Hamatssil nefashoṭ be'aré miklat shishshah,
Hamorishennu ḥokhmaṭ sedarim shishshah,
Hoshi'énu bahagigaṭ yamim shishshah.

Hosha'anah! Hosha'anah!
Hosha'anah! Hosha'anah!

Hosha'not – 6th Day

...six abominations. There is no specific place where six abominations are listed by word (although seven are in Mishlé 6:16-20). However, R' Messas, a 20th century Moroccan Ḥakham, in his commentary on the Sukkoṭ liturgy Bigdé Yesha', points out that Shofetim 10:6 lists six different forms of idolatrous worship.

Who planted... and was blessed after six years. In the Shemittah cycle, in order that we can eat in the seventh year, the sixth is "blessed" with extra produce (Vayikra 25:21).

...in place of six rows, i.e. six pairs of bread upon the altar in the Temple (Vayikra 24:6), In the 'Akédah, Yitsḥaḳ was on the altar instead.

...six levels. Mishnah Mikva-oṭ opens by stating "there are six levels of mikva-ot..." In its most literal read, this line of the piyyut states that in fact the very reason Yitsḥaḳ dug those wells was for later generations who would commentate upon them.

...a gift of six species. Ya'akoḅ bade his sons take with them to Egypt balm, honey, gum, resin, pistachios and almonds (Beréshiṭ 43:11).

Continued overleaf:

D N A T S

אָנָּא הַבּוֹרֵא עוֹלָמוֹ, בְּיָמִים שִׁשָּׁה,
הַבּוֹנֶה שֵׁשׁ צְלָעוֹת לִצְדָדִים שִׁשָּׁה,
הַיּוֹצֵר שְׂרָפִים בִּכְנָפַיִם שִׁשָּׁה.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁשָּׁה:

אָנָּא זְכֹר אָב, זָנַח תוֹעֵבוֹת שִׁשָּׁה,
אַחֲרֵי זְקֻנָיו נוֹלְדוּ לוֹ בָּנִים שִׁשָּׁה,
נָטַע אֶשֶׁל וּבֹרַךְ בְּקֵץ שָׁנִים שִׁשָּׁה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁשָּׁה:

אָנָּא זְכֹר הַנֶּעֱקָד, בִּמְקוֹם מַעַרְכוֹת שִׁשָּׁה,
גּוֹנַנְתּוֹ וּמִלַּטְתּוֹ מִצָּרוֹת שִׁשָּׁה,
כָּרָה מִקְוָאוֹת לְדוֹרְשֵׁי בָּם מַעֲלוֹת שִׁשָּׁה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁשָּׁה:

אָנָּא זְכֹר תָּם, הוֹלִיד מִן הַבְּכִירָה שִׁשָּׁה,
וְצִוָּה קַחַת מִנְחָה מִמִּינִים שִׁשָּׁה,
וְהִגְבִּיר אֲבִי שִׁשָּׁה הַמְבֹרָכִים שִׁשָּׁה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁשָּׁה:

אָנָּא הַמְחַבֵּר, לָאֵפוֹד שְׁמוֹת שִׁשָּׁה,
הַמַּצִּיל נְפָשׁוֹת בְּעָרֵי מִקְלָט שִׁשָּׁה,
הַמּוֹרִישֵׁנוּ חָכְמַת סְדָרִים שִׁשָּׁה,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שִׁשָּׁה:

הוֹשַׁעְנָא! הוֹשַׁעְנָא!

הוֹשַׁעְנָא! הוֹשַׁעְנָא!

Please, save us, please!
Please, save us, please!

Please straighten my plans and be the one who straightens my walk, and prepare my way to walk to "My sacred mountain". And call there, please, for freedom for all embittered by suffering, and their words will be sweet like free-flowing myrrh.
Today, on the sixth day – Save us!
Please, save us, please!
Please, treasure Your treasure, and gather Your community, to the mountain of Your heritage, "My sacred place". Gather the dispersed, shepherd your lions, and dress them in knitted finery!
Today, on the sixth day – Save us!
Please, save us, please!

Ani vaHu – save us, please!
Ani vaHi – save us, please!

As You saved the children of love from the light of the flame, and You crushed the arrogant to complete "My sanctity", a ladder and a highway you loosened out of the depths for a collective people to cross.
We shall praise You on the sixth day, so – save us!
I AND THEY – save us, please!
As You saved the warbles of the dove's voice from the land of Kaftor, and placed a refuge around them, "My sanctity", you tormented Put with swelling boils to remove a just people.
We shall praise You on the sixth day, so – save us!
I AND THEY – save us, please!
I AND THEY – save us, please!

Anna hoshi'ah na! (Anna...)
Anna hoshi'ah na! (Anna...)

Anna yashshér ma'arakhi,
vehayshar mahalakhi,
vekhonenah eṭ darki, lalekheṭ el–har ḳodshi.
Ukra na deror, lirvuyé mamror,
vesiḥam ye'eray kemo mor–deror,
Hayom beyom shishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)
Anna saggél segullaṭekha, veḳabbéts
ḳehillaṭekha, lehar naḥalaṭekha, meḳom
miḳdashi. Pezurim teḳabbéts linvéh marbéts,
veṭalbishém tashbéts,
Hayom beyom shishi, hoshi'ah nah!
Anna hoshi'ah na! (Anna...)

Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

Kehosha'ta yeliḍé ahav, me-or halahav,
umahatsta rahav, lekhalloṭ eṭ kodshi.
Salul umaslul, pitahta bematslul,
la'ayor 'am kalul,
Nehallelakh beyom shishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Kehosha'ta yeḥilé ḳol tor, mé-erets kaftor,
vaṭasem mistor, 'alémo ḳodshi. Sigafta put,
bishḥin nafut, leḥalléts 'am shafut,
Nehallelakh beyom shishi, kén hosha'ana!
Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא יַשֵּׁר מַעֲרָכַי, וְהַיְשַׁר מַהֲלָכַי,
וְכוֹנְנָה אֶת דְּרָכַי, לָלֶכֶת אֶל־הַר קָדְשִׁי:
וּקְרָא נָא דְרוֹר, לִרְווּיֵי מַמְרוֹר,
וְשִׂיחָם יֶעֱרַב כְּמוֹ מָר־דְּרוֹר,

הַיּוֹם בְּיוֹם שִׁשִּׁי, הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אָנָּא סַגֵּל סְגֻלָּתֶךָ, וְקַבֵּץ קְהִלָּתֶךָ,
לְהַר נַחֲלָתֶךָ, מְקוֹם מִקְדָּשִׁי:
פְּזוּרִים תְּקַבֵּץ, לְנָוֶה מַרְבֵּץ,
וְתַלְבִּישֵׁם תַּשְׁבֵּץ,

הַיּוֹם בְּיוֹם שִׁשִּׁי, הוֹשִׁיעָה נָּא:

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְלִידֵי אַהַב, מְאוֹר הַלַּהַב,
וּמָחַצְתָּ רַהַב, לְכַלּוֹת אֶת־קָדְשִׁי:
סָלוּל וּמַסְלוּל, פִּתַּחְתָּ בְּמַצְלוּל,
לַעֲבֹר עַם כָּלוּל,

נְהַלֶּלְךָ בְּיוֹם שִׁשִּׁי, כֵּן הוֹשַׁעְנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כְּהוֹשַׁעְתָּ יְחִילֵי קוֹל תּוֹר, מֵאֶרֶץ כַּפְתּוֹר,
וַתָּשֶׂם מִסְתּוֹר, עָלֵימוֹ קָדְשִׁי:
סִגַּפְתָּ פּוּט, בְּשְׁחִין נָפוּט,
לְחַלֵּץ עַם שָׁפוּט,

נְהַלֶּלְךָ בְּיוֹם שִׁשִּׁי, כֵּן הוֹשַׁעְנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

Hosha'not – 6th Day

...empowered the father of six, the ones blessed six. The Powerful, firstly, is Yehudah, based on Zekhariah 10:6 and Divré haYamim I 5:2. Secondly, Sanhedrin 93b states that Bo'az gave Ruṭ six portions of barley (Ruṭ 3:17) to symbolise six blessed descendents that she – and in turn Yehudah – would have – Daviḍ, Mashiaḥ, Yesha'yahu, Daniél, Ḥananiah, Mishaél and 'Azariah. David is listed with six virtues in I Shemuél 16:18, the Mashiaḥ in Yesha'yahu 11:2-3, and the remaining in Daniel 1:4.

...their words will be sweet like free-flowing myrrh. This can be read simply – that as we are freed, our words will be joyous and can flow freely. "Mor–deror," free-flowing myrrh, beautifully unites the מר *and* דרר *roots in the previous line. However, "Siḥam ye'eray" references Tehillim 104:34, where the words in question are prayer. Furthermore, mor-deror is one of the ingredients for anointing oil listed in Shemoṭ 30:23. This line is therefore comparing our words to the Temple rituals which they substitute.*

Each verse in this day's passage ends in a reference to the Temple – some explicit, such as "har–kodshi," others oblique, such as this, and the Kohanim's knitted clothing.

As You saved Your community,
so too save Your people now,
and bless Your inheritance:

We shall praise You on

the third day –
the fourth day –
the fifth day –
the sixth day –

so, save us!

Ani vaHu – save us, please!

Ani vaHi – save us, please!

As it is written [Psalms 28:9]:
Save Your people and bless Your inheritance – raise them up and carry them unto eternity.
It's also said [1 Kings 8:59-60]:
These are my words with which I pleaded before יהוה – be close to יהוה our *Elohim* day and night – so that They shall act justly for Their servant and justly for Their people, Yisraél each and every day. In order that all of Earth's inhabitants know that יהוה, They is *Elohim* and there is no other.
[Joshua 1:8-9] This book of the Torah shall not be absent from your mouth. You shall contemplate it day and night in order to observe and to do all that which is written within it – for then will you succeed on your path and not stumble. Have I not commanded you: be strong and courageous?! Don't be afraid or dismayed! For with you, in every way which you shall walk, is יהוה your *Elohim*.

Kehosha'ta mé-az 'aḍaṯekha,
kén hoshi'ah eṯ 'ammekha,
Uvarékh eṯ naḥalaṯekha,

Nehallelakh beyom

shelishi / revi'i / ḥamishi / shishshi,

kén hosha'ana!

Ani vaHu hoshi'ah na! (Ani...)
Ani vaHi hoshi'ah na! (Ani...)

Kakaṯuv:
Hoshi'ah eṯ–'ammekha, uvarékh eṯ naḥalaṯekha;
ur'ém venasse-ém, 'aḍ–ha'olam.
Vene-emar:
Veyihyu deḇarai, élleh,
asher hiṯḥannanti lifné Adonai,
Ḳeroyim el–Adonai Elohénu yomam valaylah;
la'asoṯ mishpat 'avdo,
umishpat 'ammo Yisraél deyar–yom beyomo.
Lema'an da'at kol–'ammé ha-arets,
ki Adonai hu ha-Elohim én 'oḍ.
Lo–yamush séfer haTorah hazeh mipikha,
vehagita bo yomam valaylah, lema'an tishmor
la'asoṯ, kekhol–hakaṯuv bo;
ki–az tatsliaḥ et–derakhekha ve-az taskil.
Halo tsivvitikha, ḥazaḳ ve-emets
al–ta'arots ve-al–téḥaṯ;
ki 'immekha Adonai Elohekha,
bekhol asher télékh.

Hosha'not – All Days

Here we arrive at the texts which are appended to the Hosha'not service on all days as a conclusion. The first half is actually a continuation of the previous piyyut, which ends the same way (other than a crucial word as shown) on all days.

This is followed by a composite of verses (from Psalms, Kings, and then Joshua) which all encourage courage and strength and assure the listener of the Divine promise of salvation. These firstly summarise the previous pages, and secondly also appear in the latter part of the Torah service, drawing our mind to the experience of returning a Torah scroll after use.

We now return to the main service – the end of Musaf in some traditions, and the Torah service in others.

STAND

כְּהוֹשַׁעְתָּ מֵאָז עֲדָתֶךָ,
כֵּן הוֹשִׁיעָה אֶת־עַמֶּךָ,
וּבָרֵךְ אֶת־נַחֲלָתֶךָ:

נְהַלֶּלְךָ בְּיוֹם

שְׁלִישִׁי / רְבִיעִי / חֲמִישִׁי / שִׁשִּׁי

כֵּן הוֹשַׁעְנָא:

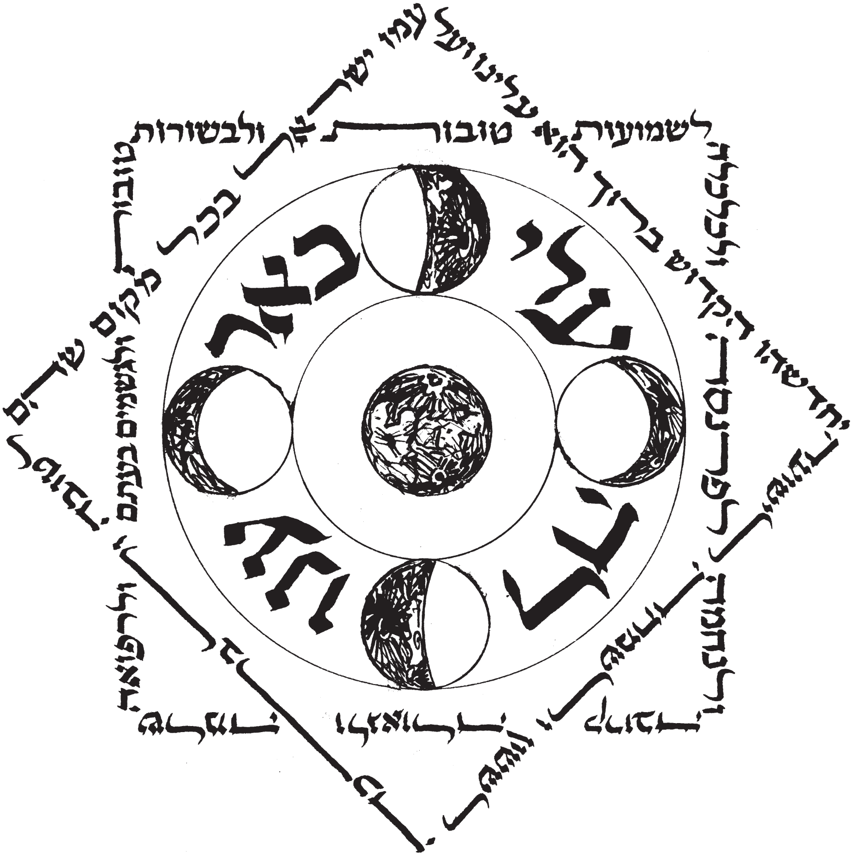
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כַּכָּתוּב:
הוֹשִׁיעָה | אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם:

וְנֶאֱמַר:
וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ
קְרֹבִים אֶל־יְיָ אֱלֹהֵינוּ יוֹמָם וָלָיְלָה
לַעֲשׂוֹת | מִשְׁפַּט עַבְדּוֹ
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:
לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ
כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד:
לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ
וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה
לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ
כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל:
הֲלוֹא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחָת
כִּי עִמְּךָ יְיָ אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ:

"Arise, O' Well!" | *Rosh Ḥoḍesh, the new month, is marked according to the changing cycles of the moon. Already by Talmudic times, this holidays was associated in particular with women (TY Taʿaniṭ 1:6), perhaps drawing an analogy between women's bodily experiences and the moon's monthly cycles of change. Medieval commentaries connected Rosh Ḥoḍesh with the special role women played in the Exodus story, including their refusal to participate in building the Golden Calf and their enthusiasm in building the Tabernacle.*

This piece weaves those threads together by depicting the cycles of the moon within a design taken from the decorated drums of Miryam and the Israelite women depicted in medieval Sefaradi haggadot. Between the moons is a biblical song sung by the Israelites in the desert (Numbers 21:17): "Arise, O well — sing to it!" This well might be imagined as Miryam's Well, which according to the midrash followed the Israelites through the desert. The rise and flow of the waters, like the transformation of the moon from stage to stage, encourages us to see each new month as a renewed wellspring of blessing. The star surrounding the central moons is composed of the prayer for the new month in the Sefaradi tradition, which asks for goodness, joy, comfort, sustenance, healing, and redemption, for all the people of YisraÉl, wherever they are. Like Miryam's Well, these hopes follow us throughout all our journeys, a constant source of replenishment, emerging and re-emerging each month with renewed blessing.



עלי באר
ענו לה
לשמועות טובות ולבשורות

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Avraham, Sarah
Yitsḥak, Rivkah,
Ya'akov, Raḥel and Lé-ah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Sovereign who helps
and recalls and saves and protects,
B O W
Blessed are You, יהוה,
who protects Avraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Elohénu vÉlohé avoṯénu
Elohé Avraham Elohé Sarah
Elohé Yitsḥak Elohé Rivkah
vÉlohé Ya'akov vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim toviṃ, konéh hakol,
vezokhér ḥasdé avoṯ, uméyi go-él
livné venéhem, lema'an shemo
be-ahavah.

Melekh 'ozér
ufokéḍ umoshia' umagén,
Barukh Attah Aḍonai
magén Avraham

Sarah, Rivkah, Raḥel and Lé-ah – The four Immahoṯ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṯ, from Mishebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

S T A N D

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,

קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,

וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

/ In summer (ie, after Pesaḥ)	/ In winter (ie, after Shémini Atsereṯ)
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le'olam Aḏonai
meḥayyéh méṯim Attah
raṿ lehoshia'

moriḏ hatal.	*mashshiṿ haruaḥ umoriḏ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḏ,
meḥayyéh méṯim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umkayyém emunaṯo
lishéné 'afar.
Mi khamokha ba'al geṿuroṯ
umi domeh lakh,
melekh mémiṯ umḥayyeh
umatsmiaḥ yeshu'ah.

Vene-eman Attah
lehaḥayoṯ méṯim.
Barukh Attah Aḏonai
meḥayyéh haméṯim.

‘Amidah

...powerful...

This second blessing describes THEIR might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of THEIR being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

/ In summer (ie, after Pesaḥ)	/ In winter (ie, after Shémini Atsereṭ)
מוֹרִיד הַטָּל.	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

/ Said only in the Reader's repetition

You are given a crown,
Aḍonai our *Elohim*,
by the masses of angels above,
and your people Yisraél gathered below.
Together they all triplicate Your sanctity,
as is said by your prophet:
"And they called, one to another, and said:"
BOW BOW BOW
RIGHT LEFT

"Holy Holy Holy
יהוה of Legions, the
entire world is full
of Their glory!"

Opposite them, others praise and say:

"Blessed is the glory of
יהוה in Their place!"

In Your holy words it is
written that they say:

"יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*"

You are holy and Your name is holy,
and holy ones, every day they
praise you, *selah!*

Blessed are You, יהוה,
the holy *Él.*

(Keṭer yittenu lekha Aḍonai Elohénu,
mal-akhim hamoné ma'lah,
ve'ammekha Yisraél keyutsé mattah.
Yaḥaḍ kullam ḳeḍushah lekha yeshalléshu,
kadayar he-amur 'al yaḍ neyiakh:
"Veḳara zeh el–zeh ve-amar:"

"Ḳaḍosh Ḳaḍosh Ḳaḍosh
Aḍonai Tseva-ot, melo
khol-ha-arets keyoḍo"

Le'ummatam
meshabbeḥim ve-omerim:

"Barukh keyoḍ
Aḍonai mimeḳomo"

Uyḍivré koḍshekha
katuy lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh")

Attah ḳaḍosh veshimkha ḳaḍosh,
ukḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él haḳaḍosh.

‘Amiḍah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

STAND

/ Said only in the Reader’s repetition

כֶּתֶר יִתְּנוּ לְךָ יְיָ אֱלֹהֵינוּ,
מַלְאָכִים הֲמוֹנֵי מַעְלָה,
וְעַמְּךָ יִשְׂרָאֵל קְבוּצֵי מַטָּה.
יַחַד כֻּלָּם קְדֻשָּׁה לְךָ יְשַׁלֵּשׁוּ,
כַּדָּבָר הָאָמוּר עַל יַד נְבִיאָךְ
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

”קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

The start of each month

You have given to Your people, as a time for atonement through all generations. When they used to offer before You sacrifices and goats as an acceptable offering to atone, it was to serve as a memorial for the whole people, and to protect them from those who hate them. Thus, establish a new altar on Tsiyyon, for only there may we sacrifice for the new month and bring the offering of goats for Your favour. Then we all could rejoice in the service of the Temple and hear the songs of Your servant, Daviḍ once more chanted in Your city before Your altar. Show to us Your everlasting love, and remember the covenant You made with our ancestors for the sake of us, their descendants.

Rashé ḥoḍashim

le‘ammekha naṯatta,
zeman kapparah
lekhol–toleḍoṭam.
Bihyoṭam makriṿim
lefanekha ziṿḥé ratson, us‘iré
ḥattaṭ lekhappér ba‘aḍam,
zikkaron lekhullam hayah,
teshu‘aṭ nafsham miyaḍ soné.
Mizbéaḥ ḥaḍash beTsiyyon
takhin, uṿa‘aṿoḍaṭ Béṭ
haMikdash nismaḥ kullanu,
veshiré Ḍaviḍ aṿdakh
nishma’ be‘irakh
ha-amurim lifné
mizbaḥakha.
Ahaṿaṭ ‘olam taṿi lahem
uṿriṭ aṿoṭ labbanim tizkor.

רָאשֵׁי חֳדָשִׁים

לְעַמְּךָ נָתָתָּ,
זְמַן כַּפָּרָה לְכָל־תּוֹלְדוֹתָם.
בִּהְיוֹתָם מַקְרִיבִים
לְפָנֶיךָ זִבְחֵי רָצוֹן,
וּשְׂעִירֵי חַטָּאת
לְכַפֵּר בַּעֲדָם,
זִכָּרוֹן לְכֻלָּם הָיָה,
תְּשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנֵא.
מִזְבֵּחַ חָדָשׁ בְּצִיּוֹן תָּכִין,
וּבַעֲבוֹדַת בֵּית הַמִּקְדָּשׁ
נִשְׂמַח כֻּלָּנוּ,
וְשִׁירֵי דָוִד עַבְדָּךְ
נִשְׁמָע בְּעִירָךְ,
הָאֲמוּרִים לִפְנֵי מִזְבְּחָךְ.
אַהֲבַת עוֹלָם
תָּבִיא לָהֶם,
וּבְרִית אָבוֹת
לַבָּנִים תִּזְכֹּר.

D N A T S

Musaf

Creation comes with rain;
And falling leaves,
And shrinking days,
Rising in darkness
And turning in darkness.

Creation comes with the first reading;
Saturated with meaning,
More sonnet than science.
Creation with a word,
Spoken or chanted.

Creation is like magic;
Creating what God speaks,
Speaking what God creates.
A thousand meanings,
That begins with a spoken beit.

Creation begins with a letter:
Why a bet and not an aleph?
Why here and not in Egypt?
Or Sinai or at the Jordan?
Creation comes with a question.

Creation comes in human tones;
Chanted words; enchanted words
Saying vayehi, "let there be,"
In the deep a song is born
And from the song, creation.

R' Mark Greenspan

May it be Your will,

יהוה our *Elohim*, and that of our ancestors, that you should raise us up in joy to our land, and plant us within its borders. There we will make sacrifices before you, those which are our obligation: the perpetual daily ones and the additional ones – according to their practice. The additional sacrifice of Rosh Ḥodesh shall be made before You with love – just as Your desire requires – like what You wrote for us in Your Torah, via Mosheh Your servant, as it says:

"At the start of your months, you shall bring as a burnt-offering to יהוה, two young bullocks, one ram, and seven male lambs in their first year without blemish." And the meal offering and their drink offering as listed: "Three-tenths for a bullock, two-tenths for a ram, one-tenth for a lamb, and the drink offering of wine, as well as a goat for atonement and the two regular daily offerings, each in line with their regulations."

Yehi ratson milefanekha

Adonai Elohénu vÉlohé aṿoténu,
sheta'alénu ṿesimḥah le-artsénu
veṭitta'énu bigṿulénu,
vesham na'aseh lefanekha
et–ḳorbanoṭ ḥoṿoténu
temiḏim kesiḏram
umusafim kehilkhaṭam.

Et–musaf yom Rosh haḤodesh
hazeh na'aseh venaḳriṿ
lefanekha be-ahaṿah, kemitsvaṭ
retsonakh, kemo shekaṭaṿta
'alénu beṭoraṭakh, 'al yeḏé Moshe
'aṿdakh, ka-amur:

"Uṿrashé ḥoḏshékhem taḳriṿu
'olah lAḏonai, parim bené ṿaḳar
shenayim ve-ayil eḥaḏ, keṿasim
bené shanah shiṿ'ah temimim."
Uminḥaṭam veniskéhem kimḏubbar:
"Sheloshah 'esronim lapar ushné
'esronim la-ayil ve'issaron lakeṿes
veyayin kenisko, vesa'ir lekhappér,
ushné ṭemiḏim kehilkhaṭam."

Musaf

On Rosh Ḥodesh, we include an additional 'Amidah after Shaḥarit known as Musaf (lit. 'Additional'). This is in commemoration of the additional sacrifice that was prescribed for Rosh Ḥodesh in the Temple.

There is only one long blessing in the central section of this 'Amidah. Most of the text is simply a documentary list of the offerings that were done. In the absence of sacrifices, reading ***about*** *them counts for just the same – an enactment of our earliest Sages, who had the foresight to create an alternative to the Temple-based practices of our ancestors*

HaRambam explained sacrifice like stabilisers on a bicycle – a step towards a higher practice, in the context of a sacrifice-focused wider society.

Kavvanah: Does prayer feel like a sacrifice? What are we giving? What does prayer change about us as people?

STAND

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ
וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת
חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם.
אֶת־מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה,
כְּמִצְוַת רְצוֹנֶךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ
בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
כָּאָמוּר:

"וּבְרָאשֵׁי חָדְשֵׁיכֶם
תַּקְרִיבוּ עֹלָה לַייָ פָּרִים
בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד
כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם
כִּמְדֻבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים
לַפָּר וּשְׁנֵי עֶשְׂרֹנִים
לָאַיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ,
וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר
וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:"

Elohim of us and our ancestors,
renew for us this month,
for good and for blessing,
for joy and gladness,
for deliverance and comfort,
for sustenance and provision,
for life and peace,
for the pardon of all mistakes
and the forgiveness of all
wrongdoing.

For You have chosen Yisraél as
Your people from all the nations,
and established for them
the statutes of the
new months.

Blessed are You, יהוה,
who sanctifies
Yisraél and
new months.

Desire, יהוה our *Elohim*, Your people
Yisraél and their prayers with favour.
And restore the service of Your

Elohénu vÉlohé avoténu

ḥaddésh ʿAlénu
eṭ haḥodesh hazeh,
letovah veliyrakhah,
lesason ulsimḥah,
lishuʿah ulneḥamah
lefarnasah ulkhalkalah
leḥayyim ulshalom
limḥilaṭ ḥét
velisliḥaṭ ʿavon.

Ki veʿammekha Yisraél
baḥarta mikol ha-ummoṭ,
veḥukké
rashé ḥodashim
lahem kava'ta.

Barukh Attah Adonai,
mekaddésh Yisraél
veRashé Ḥodashim.

Retséh Adonai Elohénu beʿammekha
Yisraél veliṭfillaṭam sheʿéh.
Vehashév haʿavodah lidvir béṭekha,

Musaf

...renew for us this month. The start of a new month is associated with the opportunity to get a 'clean slate' in one's spiritual life. Like a miniature version of Rosh haShanah occurring every month, Rosh Ḥodesh is seen as an auspicious time of forgiveness as well as an opportunity to appeal for all the benefits of a good and happy life: blessing, joy, gladness, deliverance, etc. The text here for Musaf Rosh Ḥodesh resembles closely the prayer which is recited during the Shabbaṭ Torah service which falls in the week preceding Rosh Ḥodesh (known as Birkaṭ haḤodesh). There too, we pray that the new month brings with it 'renewal.' At the base level, this is modeled after the symbolism of the moon underlying each lunar month; When we begin a new month, it is with a 'new moon' (that is, invisible). We don't know yet what it will bring, but we hope it is for good.

S T A N D

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
חַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה,
לְשָׂשׂוֹן וּלְשִׂמְחָה,
לִישׁוּעָה וּלְנֶחָמָה,
לְפַרְנָסָה וּלְכַלְכָּלָה,
לְחַיִּים וּלְשָׁלוֹם,
לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן.

כִּי בְעַמְּךָ יִשְׂרָאֵל
בָּחַרְתָּ מִכָּל־הָאֻמּוֹת,
וְחֻקֵּי
רָאשֵׁי חֳדָשִׁים
לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יְהֹוָה,
מְקַדֵּשׁ יִשְׂרָאֵל
וְרָאשֵׁי חֳדָשִׁים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,

sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You. And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns Their *Shekhinah* to Tsiyyon.

B O W

We thank You, for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

/ Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

You are good, for your mercy never fails. You are merciful, for Your love never ceases. From forever we have set our hope on You.

ve-ishshé Yisraél, uṭfillaṭam mehérah be-ahaṿah ṭeḳabbél beratson. Uṭhi leratson tamiḍ ʿaṿoḍaṭ Yisraél ʿammekha VeAttah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah ʿénénu beshuṿekha leTsiyyon beraḥamim.

Barukh Attah Aḍonai hamaḥazir shekhinaṭo leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu leʿolam vaʿeḍ. Tsurénu tsur ḥayyénu, umagén yishʿénu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillaṭekha, ʿal ḥayyénu hamesurim beyaḍekha, veʿal nishmoṭénu hapeḳuḍoṭ lakh, veʿal nissekha shebekhol–yom immanu. Veʿal nifle-oṭekha vetoṿoṭekha shebekhol–ʿéṭ ʿereṿ vaṿoker vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu, Elohé kol–basar, yotserénu yotsér Beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, ʿal shehehe-yitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha velaʿasot retsonekha, ulʿovdekha belévav shalém, ʿal she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo tammu ḥasaḍekha, ki méʿolam ḳiṿvinu lakh.

וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם מְהֵרָה
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ, וְתֶחֱזֶינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

/ Said during the Reader's repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

S T A N D

‘Amiḍah

...grant us grace and delight in us, *This introduces the first Ḥatimah of the ‘Amiḍah’s conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace* ***and*** *delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.*

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

/ On Ḥanukkah, insert
"For the miracles" on page 442

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

/ Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)
Blessed are You, יהוה our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless Their people Yisraél
with love.

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yodukha selah.

Vihalelu
viyarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toy.
Ha-Él, yeshu'aténu ve'ezraténu,
selah, ha-Él hatoy.

Barukh Attah Aḍonai
hatoy shimkha
ulkha na-eh lehoḍoṭ.

/ Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim

(Kohanim:)
Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu
leyarékh eṭ 'ammo Yisraél
be-ahayah.

‘Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

STAND

/ On Ḥanukkah, insert עַל הַנִּסִּים *on page 443*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

/ Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ” *overleaf.*

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine THEIR face upon you and grace you.
(C: Amén)

May יהוה
lift up THEIR face to you and grant you
peace.
(C: Amén)

"And so they will link my name with the Children of Yisraél, and I will bless them"

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "Yes, may it be THEIR will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʿal–Bené Yisraél,
va-ani aṿarakhem.

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond *"Kén yehi ratson"* to each one.

(Elohénu vÉlohé aṿoṭénu, barekhénu ṿaberakhah hameshulleshet baTorah, hakeṭuṿah ʿal–yeḍé Mosheh ʿaṿdekha, ha-amurah mipi Aharon uṿanav Kohanim ʿam ḳedoshekha, ka-amur:)

‘Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

S T A N D

יְבָרֶכְךָ
י ה ו ה
וְיִשְׁמְרֶךָ׃
(ק: אָמֵן)

יָאֵר
י ה ו ה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
(ק: אָמֵן)

יִשָּׂא
י ה ו ה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם׃
(ק: אָמֵן)

”וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם׃“

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כֵּן יְהִי רָצוֹן” *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּֽרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ, הָֽאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר׃

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

/Repetition ends here

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥesed
(tseḍakah) veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha natatta–lanu,
Aḍonai Elohénu:

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍakah veraḥamim,
berakhah veshalom.

Vetoṿ beʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

‘Amiḍah

...together in the light of Your face...
This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: “In Your light do we see light,” we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amiḍah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Birkat Kohanim and the last blessing of the ‘Amiḍah here. Birkat Kohanim relies on the phraseology of ‘lift up your face’, ‘have your face shine’ etc. Thus, here too, we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

S T A N D

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.

וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

/ Repetition ends here

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us (BOW LEFT) and all Yisraél, (BOW RIGHT) *amén*. (BOW)

/ Say Ḳaddish Tiṭkabbal, the Rosh Ḥodesh psalm on page 410b, then continue on page 322.

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra'
siftoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof
nafshi. Vekhol–haḳamim 'alai
lera'ah, mehérah hafér 'atsaṭam
veḳalḳél maḥashavtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳeḍushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

'Oseh shalom bimromav
hu yeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

'Amiḍah

Open my mind to Your Torah, and help my soul to pursue Your mitsvoṭ. The personal tone of this prayer, from Mar son of Raṿina, includes many of the things which demonstrate the primary Jewish values.

The actual language of the passage is, 'open my heart to Your Torah,' however, we have to keep in mind that the correspondence between the body and certain faculties that our Sages were working with is different than our own. Thus we can easily tell that the Sages actually believed the heart is where the cognitive, mental, and intellectual faculties li.e. Moreover the two statements form a conditional phrase: 'If my mind is open to Your Torah, then my soul will pursue Your mitsvoṭ.' We always insist that we understand what we do, and that the more we learn, the more motivated we will be to observe.

D N A T S

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
שִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
ש מ א ל — י מ י ן
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

/ Say Ḳaddish Tiṭkabbal, the Rosh Ḥodesh psalm on page 411b, then continue on page 323.

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of

Avraham, Sarah
Yitsḥak, Rivkah,
Ya'akov, Raḥel and Lé-ah

Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Avraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṭekha

Barukh Attah Aḍonai
Eloh<u>é</u>nu vÉlohé ayo<u>t</u>énu
Elohé Avraham Elohé Sarah
Elohé Yitsḥak Elohé Rivkah
vÉlohé Ya'akov vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim tovim, konéh hakol,
vezokhér ḥasdé avoṭ, uméyi go-él
livné venéhem, lema'an shemo
be-ahavah.

<u>Melekh</u> 'ozér
ufokéḍ umo<u>shia</u>' umagén,
Barukh Attah Aḍonai
magén Avraham

Sarah, Rivkah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mishebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

STAND

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,

קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,

וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

/ In summer (ie, from 1st day Pesaḥ)	/ In winter (ie, from Shémini Atsereṭ)
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

You are trusted
to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le‘olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia’

moriḍ haṭal.	*mashshiṿ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

‘Amidah

...powerful...

This second blessing describes Their might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of Their being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

/ In summer (ie, from 1st day Pesah)	/ In winter (ie, from Shémini Atseret)
מוֹרִיד הַטָּל.	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

/ Said only in the Reader's repetition

You are given a crown,
Aḍonai our *Elohim*,
by the masses of angels above,
and your people Yisraél gathered below.
Together they all triplicate Your sanctity,
as is said by your prophet:
BOW BOW BOW
"And they called, one to another, and said:"
RIGHT LEFT

"Holy Holy Holy
יהוה of Legions, the
entire world is full
of Their glory!"

Opposite them, others praise and say:

"Blessed is the glory of
יהוה in Their place!"

In Your holy words it is
written that they say:

"יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*"

You are holy and Your name is holy,
and holy ones, every day they
praise you, *selah!*

Blessed are You, יהוה,
the holy *Él*.

(Keṭer yittenu lekha Aḍonai Elohénu,
mal-akhim hamoné ma'lah,
ve'ammekha Yisraél keḳutsé mattah.
Yaḥaḍ kullam ḳeḍushah lekha yeshalléshu,
kadaḳar he-amur 'al yaḍ neḳiakh:
"Veḳara zeh el–zeh ve-amar:"

"Ḳaḍosh Ḳaḍosh Ḳaḍosh
Aḍonai Tseḳa-ot, melo
khol-ha-arets keḳoḍo"

Le'ummatam
meshabbeḥim ve-omerim:

"Barukh keḳoḍ
Aḍonai mimeḳomo"

Uḳḍivré koḍshekha
katuḳ lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh")

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él haḳaḍosh.

‘Amidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

STAND

/ Said only in the Reader’s repetition

כֶּתֶר יִתְּנוּ לְךָ יְיָ אֱלֹהֵינוּ,
מַלְאָכִים הֲמוֹנֵי מַעְלָה,
וְעַמְּךָ יִשְׂרָאֵל קְבוּצֵי מַטָּה.
יַחַד כֻּלָּם קְדֻשָּׁה לְךָ יְשַׁלֵּשׁוּ,
כַּדָּבָר הָאָמוּר עַל יַד נְבִיאָךְ
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

”קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.

**בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.**

You have chosen us from among all the nations, loved us and desired us, and elevated us above all other peoples. You have sanctified us with Your mitsvot and brought us near to serve You, our Sovereign. You have called us by Your holy and great name.

You have given us, יהוה, our *Elohim*, in love:

On Shabbaṭ
(Shabbaṭ to rest on and...)

Festivals to rejoice upon – pilgrimages and times of joy

On Shabbaṭ
(and this day of Shabbaṭ and...)

and today:

/ *On Shemini ʻAtseret*	/ *On Sukkoṭ*	/ *On Shavuʻot*	/ *On Pesaḥ*
the eighth day, this festival of Atseret	this Festival of Sukkoṭ	this Festival of Shavuʻoṭ	this Festival of Matssoṭ

this is a holiday, a sacred occasion:

/ *On Shemini ʻAtseret*	/ *On Sukkoṭ*	/ *On Shavuʻot*	/ *On Pesaḥ*
a time of our rejoicing	a time of our rejoicing	a time of our Torah being given	a time of our liberation

Attah beḥartanu mikol–haʻamim, ahavta oṭanu veratsiṭa banu, veromamtanu mikol–haleshonoṭ, veḳiddashtanu bemitsvoṭekha, veḳéravtanu malkenu laʻavoḍaṭekha veshimkha hagaḍol vehaḳaḍosh ʻalénu ḳaraṭa.

Vatitten–lanu

Adonai Elohénu be-ahavah

(shabbaṭoṭ limnuḥah u-)

moʻaḍim lesimḥah,

ḥaggim uzmannim lesason:

(et yom hashabbaṭ hazeh, ve-)

et yom

Ḥag haMatssoṭ	*Ḥag haShavuʻoṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ʻatseret*

hazeh,

et yom tov

miḳra ḳodesh hazeh,

zeman ḥeruténu	*zeman mattan toraténu*	*zeman simḥaténu*	*zeman simḥaténu*

Musaf

A single blessing about Yom Tov replaces the thirteen middle blessings of the 'Amidah, with a special version just for Musaf.

Like contemporary music festivals, the idea of everyone gathering together would have been a joyous experience. Because of the centrality of the sacrificial system, for some periods in Jewish history, worshippers would have brought animals with them to be sacrificed and then consumed. The intention was that this would have been the only time that people would have eaten meat (as slaughter was not permitted outside the bounds of the Temple service). Thus, while the sheer number of animals killed on some of the festivals (seventy bulls, an absurd number in the ancient world) seems astronomical – in reality it paled in comparison to the scale of meat-eating and thus livestock agriculture after the destruction of the Temple.

STAND

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
On Shabbat (שַׁבָּתוֹת לִמְנוּחָה וּ)
מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן:
On Shabbat (אֶת־יוֹם הַשַּׁבָּת הַזֶּה, וְ)

אֶת־יוֹם

/ On Shemini 'Atseret	/ On Sukkot	/ On Shavu'ot	/ On Pesah
שְׁמִינִי חַג עֲצֶרֶת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַמַּצּוֹת הַזֶּה

אֶת־יוֹם טוֹב

מִקְרָא קֹדֶשׁ הַזֶּה,

זְמַן שִׂמְחָתֵנוּ,	זְמַן שִׂמְחָתֵנוּ,	זְמַן מַתַּן תּוֹרָתֵנוּ,	זְמַן חֵרוּתֵנוּ,

lovingly, a sacred moment – a reminder of the exodus from Mitsrayim.

Our *Elohim* and that of our ancestors – because of our many mistakes, we were exiled from our land. In our distance from our territory, we are no longer able to ascend and witness and prostrate ourselves before you at the House which You chose, at the oasis on the path, the great and sacred Temple which was called by Your name. We cannot do this because of the hand which was sent out against Your sanctuary. So, may it be Your will, יהוה, our *Elohim* and that of our ancestors, merciful Sovereign, to return us and be merciful with us and with Your sanctuary – act in accordance with Your great mercy and built it, immediately, may Their honour be magnified.

Our Parent
Our Sovereign
Our *Elohim*...

be-ahaṿah miḳra ḳodesh,
zekher litsiat Mitsrayim.

Elohénu vÉlohé aṿoṭénu,
mipené ḥata-énu galinu mé-artsénu,
veniṭrahaḳnu mé'al aḍmaṭénu,
ve-én a(nah)nu yekholim la'aloṭ
veléra-oṭ ulhishta-aḥoṭ lefanekha
beṿéṭ biḥiraṭakh, binvéh haḍarakh,
babayiṭ hagaḍol vehaḳaḍosh
sheniḳra shimkha 'alav,
mipené hayaḍ shenishtalleḥah
bemiḳdashakh.
Yehi ratson milefanekha
Adonai Élohénu vÉlohé aṿoṭénu,
melekh raḥaman,
shetashuṿ uṭraḥém 'alénu
ve'al miḳdashekha
beraḥamekha harabbim,
veṭiṿnéhu mehérah
uṭgaddél keṿoḍo.

Aṿinu
Malkénu
Elohénu...

Musaf

…because of our many mistakes, we were exiled from our land. It is fascinating to see the extremes which the Jewish tradition can hold simultaneously. One extreme pair is how we think about the act of destruction and exile. One school of thought suggests that the destruction was a result of our mistakes, that we were being punished – perhaps interpersonal crimes (such as the idea of Sinat Ḥinam, baseless hatred, being the case) or national and international ones (the wrong alliances or the wrong leadership). The other extreme is that it wasn't our fault at all, and nothing is – that we fell victim to the cosmic forces which are beyond our grasp. The tension with the latter is in that case, how can good deeds bring our return? And so both sides remain.

STAND

בְּאַהֲבָה מִקְרָא קֹֽדֶשׁ,
זֵֽכֶר לִיצִיאַת מִצְרָֽיִם.

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ,
מִפְּנֵי חֲטָאֵֽינוּ גָּלִֽינוּ מֵאַרְצֵֽנוּ,
וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵֽנוּ,
וְאֵין אֲ(נַֽחְ)נוּ יְכוֹלִים לַעֲלוֹת
וְלֵרָאוֹת וּלְהִשְׁתַּחֲוֹת
לְפָנֶֽיךָ בְּבֵית בְּחִירָתֶֽךָ,
בִּנְוֵה הֲדָרֶֽךָ,
בַּבַּֽיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶֽׁךָ.
יְהִי רָצוֹן מִלְּפָנֶֽיךָ
יְיָ אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ,
מֶֽלֶךְ רַחֲמָן,
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵֽינוּ
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶֽיךָ הָרַבִּים,
וְתִבְנֵֽהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

אָבִֽינוּ
מַלְכֵּֽנוּ
אֱלֹהֵֽינוּ...

Reveal the honour of Your dominion upon us immediately! Appear and raise us up in sight of all life! Bring our dispersed back from amongst the nations, and those who were distributed across the breadth of the Earth. Bring us, יהוה, our *Elohim*, to Tsiyyon Your city in joy, and to Yerushalayim the city of Your sanctity with eternal happiness. Please, our *Elohim*, do this and we will perform before you the required sacrifices, the perpetual offerings according to their order, and the additional offerings – all according to procedure, including the additional offering of

Substitute on Shabbaṭ:
(additional offerings of Shabbaṭ and)

today:

/ On Shemini ʽAtseret	/ On Sukkoṭ	/ On Shavu'ot	/ On Pesaḥ
the eighth day, this festival of Atseret	this Festival of Sukkoṭ	this Festival of Shavu'oṭ	this Festival of Matssoṭ

a holiday and a sacred occasion, upon which we will make sacrifices to You with love, in accordance with Your desire as commanded, just as You wrote in Your Torah through the hands of Mosheh, Your servant.

Galléh keṿoḍ malkhuṭekha ʽalénu
mehérah, vehofa' vehinnasé ʽalénu
le'éné khol–ḥai,
veḳaréṿ pezurénu mibén hagoyim,
unfutsoṭénu kannés miyarkeṭé arets.
Vahaṿi-énu Adonai Elohénu
leTsiyyon ʽirakh berinnah,
veliIrushalayim ʽir miḳdashekha,
besimḥaṭ ʽolam.
Anna Elohénu,
vesham na'aseh lefanekha
eṭ ḳorbenoṭ ḥoṿoṭénu,
temiḍim kesiḍram
umusafim kehilkhaṭam:
eṭ musaf (/musfé)

yom

(hashabbaṭ hazeh, veyom)

Ḥag haMatssoṭ	Ḥag haShavu'oṭ	Ḥag haSukkoṭ	shemini, ḥag ʽatseret

hazeh,
veyom toṿ miḳra ḳodesh hazeh,
na'aseh venaḳriṿ
lefanekha be-ahaṿah
kemitsvaṭ retsonakh,
kemo shekaṭaṿta ʽalénu beṭoraṭakh,
ʽal yeḍé Mosheh ʽaṿdekha.

Musaf

Musaf, whether on Shabbaṭ or on Yom Tov, takes an interesting turn combining together the idea of restoration (of the Temple) and redemption (of the people). A side effect of our frequent penchant for Divine blackmail – here we see a form of liturgical bribery: 'bring us back to our land, and we'll do what You want'.

As we recall and list the sacrifices that were once performed, we also hold out the promise of future propitiatory sacrifices, but as an exchange – as a trade for our own personal and national redemption, our return to the city of Yerushalayim. For the mystics, this becomes a familial drama. Let us be with our Mother again (Shekhinah) and we'll do what You want from us.

STAND

גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ,
וַהֲבִיאֵנוּ יְיָ אֱלֹהֵינוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם עִיר מִקְדָּשְׁךָ,
בְּשִׂמְחַת עוֹלָם.
אָנָּא אֱלֹהֵינוּ,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם:
אֶת־מוּסַף

Substitute on Shabbaṭ
(אֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה, וְ)

יוֹם

/ On Shemini 'Atseret	/ On Sukkoṭ	/ On Shavu'ot	/ On Pesaḥ
שְׁמִינִי חַג עֲצֶרֶת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַמַּצּוֹת הַזֶּה

וְיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה,
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנֶךָ,
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ,
עַל יְדֵי מֹשֶׁה עַבְדֶּךָ.

Our *Elohim* and that of our ancestors, Merciful Sovereign – be merciful to us! Seek out the good in us! Return us in Your great affection for our ancestors who once did Your will! Build Your Temple as it was – dwell there in Your sanctuary! Then we shall be seen in Your precints and we shall be glad in what You have repaired – and Your *Shekhinah* will return to its midst, and the Kohanim will return to their service, and the Levites will return to their platforms, songs, and melodies – through this Yisraél will return home. There we shall raise up offerings and be seen to bow before You thrice every year, just as it says in the Torah: “Three times a year you shall be seen and recalled before יהוה your *Elohim* in the place that They shall choose: at

the festival of Matssoṭ,
the festival of Shavu‘oṭ,
the festival of Sukkoṭ,

Elohénu vÉlohé aṿoṭénu,
melekh raḥaman raḥém ‘alénu,
toṿ umétiṿ hiddares–lanu,
shuṿah ‘alénu bahamon raḥamekha,
biglal aṿoṭ she‘asu retsonekha,
beneh ṿéṭekha keṿateḥillah,
konén béṭ miḳdashekha ‘al mekhono,
har-énu beṿinyano,
sammeḥénu beṭiḳḳuno,
vehashéṿ shekhinaṭekha leṭokho,
vehashéṿ Kohanim la‘aṿoḍaṭam,
ulviyyim (leḍukhanam)
leshiram ulzimram,
veshashéṿ Yisraél linvéhem.
Vesham na‘aleh venéra-eh
venishtaḥaveh lefanekha beshalosh
pa‘amé regalénu bekhol–shanah
veshanah, kakaṭuv baTorah:
“Shalosh pe‘amim bashanah,
yéra-eh khol–zekhurekha,
eṭ–pené Adonai Elohekha,
bamaḳom asher yivḥar,
beḤag haMatssoṭ
uṿḤag haShavu‘oṭ
uṿḤag haSukkoṭ;

Musaf

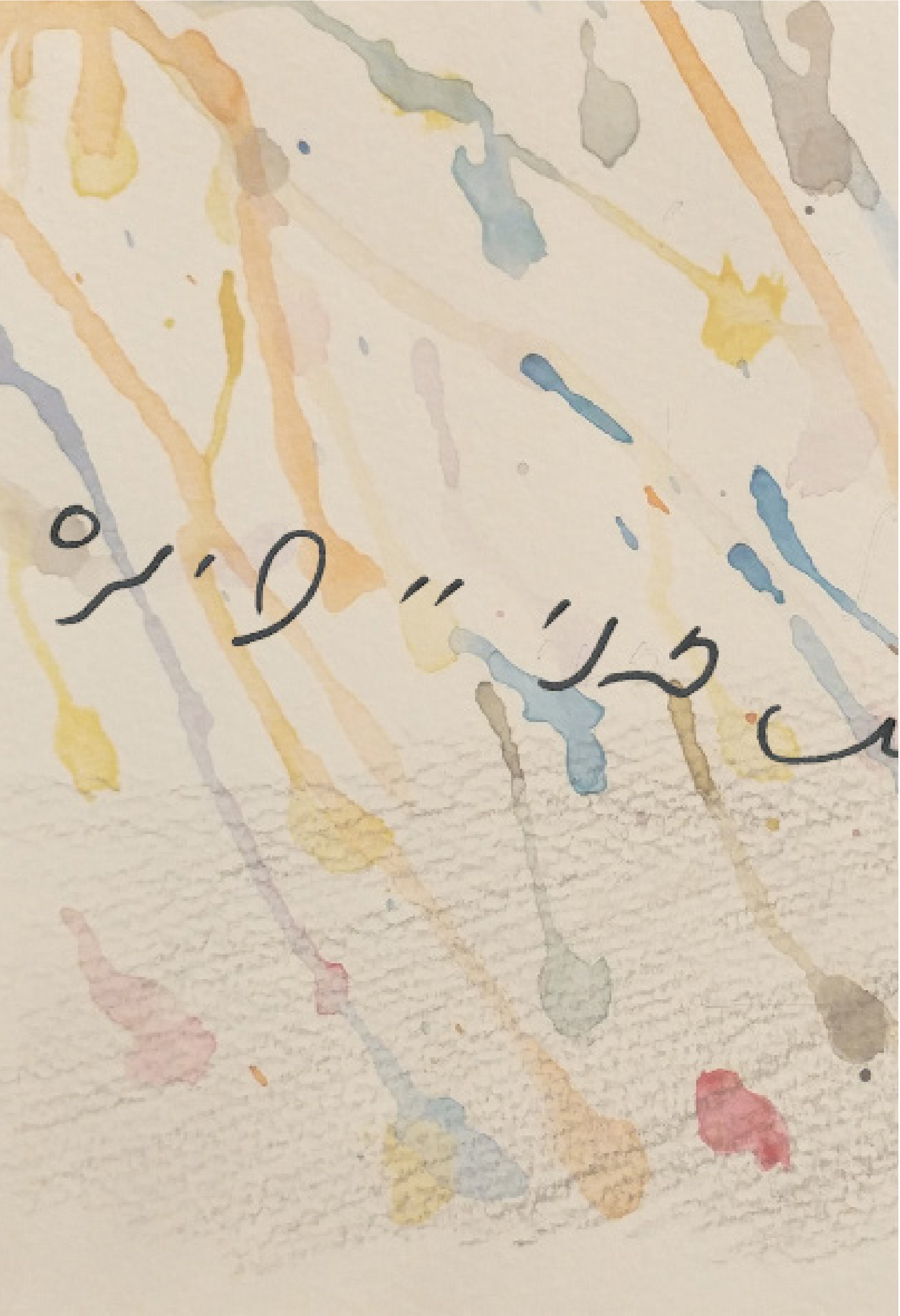
This personal and familial, mystical reading of exile, redemption and return is often taken as obvious in the Zohar (which tells the story of the Temple's destruction as a parable about a King's wayward son and the prince's Mother who steps in to defend and protect him).

The textual evidence is not hard to find when you look at passages such as these which adorn the Musaf Amidah – "Then we shall be seen in Your precincts and we shall be glad in what You have repaired – and Your Shekhinah will return to the midst of the Temple, and the Kohanim will return to their service, and the Levites will return to their songs – Yisraél will return home." Ultimately that's the main theme of all of these traditions – homecoming, familial restoration, redemption.

STAND

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ,
מֶֽלֶךְ רַחֲמָן רַחֵם עָלֵֽינוּ,
טוֹב וּמֵטִיב הִדָּֽרֶשׁ־לָֽנוּ,
שׁוּבָה עָלֵֽינוּ בַּהֲמוֹן רַחֲמֶֽיךָ,
בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶֽךָ,
בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה,
כּוֹנֵן בֵּית מִקְדָּשְׁךָ עַל מְכוֹנוֹ,
הַרְאֵֽנוּ בְּבִנְיָנוֹ,
שַׂמְּחֵֽנוּ בְּתִקּוּנוֹ,
וְהָשֵׁב שְׁכִינָתְךָ לְתוֹכוֹ,
וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם,
וּלְוִיִּים (לְדוּכָנָם) לְשִׁירָם וּלְזִמְרָם,
וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם.
וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה
לְפָנֶֽיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵֽינוּ
בְּכָל־שָׁנָה וְשָׁנָה,
כַּכָּתוּב בַּתּוֹרָה:
"שָׁל֣וֹשׁ פְּעָמִ֣ים ׀ בַּשָּׁנָ֡ה
יֵרָאֶ֨ה כָל־זְכוּרְךָ֜
אֶת־פְּנֵ֣י ׀ יְיָ֣ אֱלֹהֶ֗יךָ
בַּמָּקוֹם֙ אֲשֶׁ֣ר יִבְחָ֔ר

בְּחַ֧ג הַמַּצּ֛וֹת
וּבְחַ֥ג הַשָּׁבֻע֖וֹת
וּבְחַ֣ג הַסֻּכּ֑וֹת



and you shall not be seen in front of יהוה empty-handed. Instead, each person shall bring a gift in accordance with the blessing of יהוה, Your *Elohim* who has given it to you."

יהוה our *Elohim* shall bestow the blessing of Their festivals – in life, joy, and peace – just as You desired and said You would bless us, so then bless us!

/ Some add on Shabbaṭ

(Our Elohim and that of our ancestors, please desire our rest,)

Sanctify us with Your mitsvoṭ!
Place our portion in Your Torah!
Sustain us with Your goodness!
Gladden our souls with Your saving!
Purify our minds to serve You truly!
Bequeath us, יהוה our *Elohim*,
with (*On Shabbaṭ* love and desire,) joy and happiness,
(*On Shabbaṭ* Shabbaṭ and) Your sacred festivals!
We shall rejoice in You – all of us,
Yisraél, who sanctifies Your name.

Blessed are You, יהוה, who sanctifies (Shabbaṭ and) Yisraél and the seasons

Desire, יהוה our *Elohim*, Your people Yisraél and their prayers with favour. And restore the service of Your

velo yéra-eh eṭ–pené Adonai réḳam. Ish kemattenaṭ yaḍo; keyiraṭ Adonai Elohekha asher naṭan–lakh." Vehassi-énu Adonai Elohénu eṭ birkaṭ mo'adekha leḥayyim besimḥah uyshalom, ka-asher ratsiṭa ve-amarta leyarekhénu kén teyarekhenu selah.

(Elohénu vÉlohé ayoṭénu, retséh na bimnuḥaṭénu,)

Ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbe'énu mituyakh,
saméaḥ nafshénu bishu'atakh,
vetahér libbénu le'ovdekha ye-emeṭ,
vehanḥilénu Adonai Elohénu
(be-ahayah uyratson) besimḥah uysason
(shabbaṭoṭ u-) mo'adé ḳodshekha,
veyismeḥu bekha kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai, meḳaddésh (haShabbaṭ ve-) Yisraél vehazemannim.

Retséh Adonai Elohénu be'ammekha Yisraél veliṭfillaṭam she'éh. Vehashéy ha'ayodah lidyir béṭekha,

Musaf

...and you shall not be seen in front of יהוה empty-handed.

This line, from Devarim 16:16, inspired and features in the piece on the previous page, contributed by Daph ben David:

"It's a composite of 3 pieces I've made over the past year about spiritual offering and receiving, grief and healing: the relationship between tears and rain; open palms to offer and receive the downpour; and the liturgy, to honour that our prayers/grief is us showing up with offerings to Hashem."

The text is written in Solitreo, a Ladino script that was a normative cursive hand but is now almost forgotten – though there are current efforts to revive it.

STAND

וְלֹא יֵרָאֶה אֶת־פְּנֵי יְיָ רֵיקָם:
אִישׁ כְּמַתְּנַת יָדוֹ
כְּבִרְכַּת יְיָ אֱלֹהֶיךָ
אֲשֶׁר נָתַן־לָךְ:"
וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַּת
מוֹעֲדֶיךָ לְחַיִּים בְּשִׂמְחָה וּבְשָׁלוֹם,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
לְבָרְכֵנוּ כֵּן תְּבָרְכֵנוּ סֶלָה.

/ Some add on Shabbat
(אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בִמְנוּחָתֵנוּ,)
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, שִׂים חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבָךְ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתָךְ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
On Shabbat (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן
On Shabbat (שַׁבָּתוֹת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ
בְךָ כָּל־יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ *On Shabbat* (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,

sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You. And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns Their *Shekhinah* to Tsiyyon.

B O W

We thank You, for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

/ Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

You are good, for your mercy never fails. You are merciful, for Your love never ceased. From forever we have set our hope on You.

ve-ishshé Yisraél, uṭfillaṭam mehérah be-ahaṿah ṭeḳabbél beratson. Uṭ-hi leratson tamiḍ ʻaṿoḍaṭ Yisraél ʻammekha. VeAttah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah ʻénénu beshuṿekha leTsiyyon beraḥamim.

Barukh Attah Aḍonai hamaḥazir shekhinaṭo leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu le'olam va'eḍ. Tsurénu tsur ḥayyénu, umagén yish'énu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillaṭekha, 'al ḥayyénu hamesurim beyaḍekha, ve'al nishmoṭénu hapeḳuḍoṭ lakh, ve'al nissekha shebekhol–yom immanu. Ve'al nifle-oṭekha vetoṿoṭekha shebekhol–'éṭ 'ereṿ vaṿoḳer vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu, Elohé kol–basar, yotserénu yotsér Beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, 'al sheheḥe-yiṭanu vekiyyamṭanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha vela'asot retsonekha, ul'ovdekha belévav shalém, 'al she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo ṭammu ḥasaḍekha, ki mé'olam ḳivvinu lakh.

‘Amiḍah

...grant us grace and delight in us, This introduces the first Ḥatimah of the ‘Amiḍah’s conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

STAND

וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם מְהֵרָה
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפָּץ בָּנוּ וְתִרְצֵנוּ, וְתֶחֱזֶינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

/ Said during the Reader’s repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

Upon all this Your name shall be blessed, elevated, and exalted, our Sovereign, forever and always, and every part of life gives thanks to You, selah.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W

Blessed are You, יהוה,
Your name is goodness and to You we should be thankful.

/ Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)

Blessed are You, יהוה our *Elohim*, Sovereign of the Universe, who sanctifies us with the sanctity of Aharon, and has commanded us to bless Their people Yisraél with love.

*Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yoḍukha selah.*

*Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toṿ.
Ha-Él, yeshu'aṯénu ve'ezraṯénu,
selah, ha-Él hatoṿ.*

*Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.*

Kohanim

*Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu leṿarékh
eṭ 'ammo Yisraél
be-ahaṿah.*

‘Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

STAND

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

/ Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ” overleaf.

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine THEIR face upon
you and grace you.
(C: Amén)

May יהוה
lift up THEIR face to you
and grant you
peace.
(C: Amén)

"And so they will link my name with the Children of Yisraél, and I will bless them"

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "Yes, may it be THEIR will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʻal–Bené Yisraél,
va-ani aṿarakhem.

(Elohénu vÉlohé aṿoṭénu, barekhénu ṿaberakhah hameshullesheṭ baTorah, hakeṭuṿah ʻal–yeḍé Mosheh ʻaṿdekha, ha-amurah mipi Aharon uṿanav Kohanim ʻam ḳedoshekha, ka-amur:)

‘Amiḍah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbaṭ, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

STAND

יְבָרֶכְךָ
יהוה
וְיִשְׁמְרֶךָ:
(ק: אָמֵן)

יָאֵר
יהוה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
(ק: אָמֵן)

יִשָּׂא
יהוה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:
(ק: אָמֵן)

”וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם:“

/ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כֵּן יְהִי רָצוֹן” *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*
Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

/Repetition ends here

Sim shalom tovah uvrakhah,
ḥayyim, ḥén vaḥesed
(tsedakah) veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uvarekhénu Avinu kullanu
yaḥad be-or panekha,
ki ve-or panekha natatta–lanu,
Adonai Elohénu:
Torah veḥayyim,
ahavah vaḥesed,
tsedakah veraḥamim,
berakhah veshalom.
Vetov beʿénékha (levarekhénu)
levarékh et–(kol–)ʿammekha
Yisraél, berov–ʿoz veshalom.

Barukh Attah Adonai
hamevorékh
et–ʿammo Yisraél
bashalom,
amén.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

/Repetition ends here

STAND

‘Amidah

...together in the light of Your face...
This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: “In Your light do we see light,” we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amidah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Bikat Kohanim and the last blessing of the ‘Amidah here. Birkat Kohanim relies on the phraseology of ‘lift up your face’, ‘have your face shine’ etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim,*

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ.*
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us (BOW LEFT) and all Yisraél (BOW RIGHT), *amén* (BOW).

Yihyu leratson imré–fi
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

Elohai,

netsor leshoni méra'
vesiftoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoratekha,
ve-aḥaré mitsvoṭekha tirdof nafshi.
Vekhol–haḳamim 'alai lera'ah,
mehérah hafér 'atsaṭam
veḳalḳél maḥashavṭam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳedushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi,
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

'Oseh shalom bimromav
hu ỵeraḥamav

/ Say Ḳaddish Tiṭkabbal, the appropriate psalm from pages 410d-i, then continue on page 323.

‘Amiḍah

Having spent the ‘Amiḍah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal ‘Amiḍah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the ‘Amiḍah. This particular version is attributed by the Talmuḍ to Mar, son of Raṿina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar’s personal prayer (or your own that is inserted in place of it), we conclude the ‘Amiḍah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.

S T A N D

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל · ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

/ Say Ḳaddish Tiṭkabbal, the appropriate psalm from pages 411d-i, then continue on page 323.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has hallowed us with Their *mitsvoṭ*,

and has instructed us to count the ‘Omer.

Today is

____ day[s] of the ‘Omer,

making ____ week[s]

and ___ [days].

For the conductor of strings, a psalm and a song: *Elohim*, be gracious to us and bless us – May Your face shine on us, *selah*. To know Your ways on Earth, and Your salvation among all nations. Let nations thank You, *Elohim*, let all the nations thank You. Be happy and sing, Oh nations, for They will judge nations justly and be merciful to the communities of Earth, *selah*. Let nations thank You, *Elohim*, let all the nations thank You. Earth has given its produce! Bless us, *Elohim*, our *Elohim*! May *Elohim* bless us, and may all of Earth stand in awe of Them.

Barukh Attah Aḍonai
Elohénu melekh ha‘olam
asher ḳiddeshanu bemitsvoṭav
vetsivvanu ‘al–sefiraṭ ha‘omer.

Hayom

___ yamim/yom

la‘omer,

shehém

___ shaṿua’/shaṿu‘oṭ

ve/u___ [yamim].

Lamnatsséaḥ bin-ginoṭ, mizmor shir. Elohim, yeḥonnénu viṿarekhénu; ya-ér panav ittanu selah. Lada‘aṭ ba-arets darkekha; bekhol–goyim yeshu‘atekha. Yodukha ‘ammim(!) Elohim; yodukha, ‘ammim kullam. Yismeḥu virannenu, le-ummim ki–ṭishpot ‘ammim mishor; ul-ummim(!) ba-arets tanḥém selah. Yodukha ‘ammim(!) Elohim; yodukha, ‘ammim kullam. Erets naṭenah yeṿulahh, yeṿarkhénu, Elohim Elohénu. Yeṿarekhénu Elohim, veyire-u oṭo, kol–afsé–arets.

Sefiraṭ ha‘Omer

Beginning on the second day of Pesaḥ, and continuing until Shavu‘ot, we are commanded to count each day, during which an offering of grain would have been brought in the ancient Temple. This period of time is known as the ‘Omer, after the grain offering. Shown here is the the formula typically used to count the days. It is as easy as saying (in Hebrew or English): Today is x days, making y week[s] and z day[s] of the ‘Omer.

Typically the ‘Omer is counted each evening, and in a synagogue will be done so as part of ‘Arviṭ. If one forgets to count a night, they can count the following day (without the blessing) and then continue on the following night with the blessing. The texts here before and after simply frame the ritual itself to give context.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל־סְפִירַת הָעֹמֶר.

הַיּוֹם
___ יָמִים/יוֹם לָעֹמֶר,
שֶׁהֵם ___ שָׁבוּעַ/שָׁבוּעוֹת
וּ___ [יָמִים].

לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר:
אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ
יָאֵר פָּנָיו אִתָּנוּ סֶלָה:
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ:
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם:
יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים
מִישֹׁר וּלְאֻמִּים ׀ בָּאָרֶץ תַּנְחֵם סֶלָה:
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם:
אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ
כָּל־אַפְסֵי־אָרֶץ:

Our Parent,
Our Sovereign...

...we have made mistakes
so be merciful to us,

...we have no sovereign
other than You,

...do this for Your name's sake,

...renew the year upon us,

...invalidate all wicked and
harsh decrees from upon us,

...invalidate all our haters' thoughts,

...corrupt our enemies' counsel,

...wrap-up all the pain
and accusations against us,

...cease plague, violence, evil,
hunger, captivity, shame,
destruction and disease,
evil impulse and horrible
sicknesses from the
children of Your covenant,

...send complete healing to all the
sick amongst Your people,

...prevent plague on Your inheritance,

...note that we are dust,

...forgive and erase all our misdeeds,

...tear up our indictment,

...wipe away all our binding
agreements with great mercy,

...ignore and cast away our
crimes from before Your eyes,

Aṿinu Malkénu...

...ḥatanu lefanekha raḥem ʻalénu,

...én lanu melekh ella Attah,

...ʻaseh ʻimmanu lemaʻan shemekha,

...ḥaddésh ʻalénu shanah toṿah,

...battél méʻalénu
kol–gezéroṭ kashoṭ veraʻoṭ.

...battél maḥsheṿoṭ sone-énu,

...hafer ʻatsaṭ o-yeṿénu,

...kalleh kol–tsar umastin méʻalénu,

...kallah deṿer veḥereṿ veraʻaṿ
ushṿi uṿizzah umash-ḥiṭ
umaggéfah (veyétser hara'
veḥola-im raʻim) mibbené
ṿeriṭekha,

...shelaḥ refu-ah shelémah
le(khol–)ḥolé ʻammekha,

...mena' maggefah minnaḥalaṭekha,

...zakhor ki ʻafar anaḥnu,

...meḥol uslaḥ lekhol ʻavonoṭénu,

(...kera' ro-a' gezar dinénu,)

(...meḥok beraḥamekha
harabbim kol–shitré ḥoṿoṭénu,)

(...meḥéh vehaʻaṿer
peshaʻénu mineged ʻénekha,)

אָבִינוּ מַלְכֵּנוּ

חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מֵעָלֵינוּ
כָּל־גְּזֵרוֹת קָשׁוֹת וְרָעוֹת:

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ:

אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָה וְרָעָב
וּשְׁבִי וּבִזָּה וּמַשְׁחִית וּמַגֵּפָה (וְיֵצֶר
הָרָע וְחוֹלָאִים רָעִים) מִבְּנֵי בְרִיתֶךָ:

אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה
שְׁלֵמָה לְ(כָל־)חוֹלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ:

אָבִינוּ מַלְכֵּנוּ זָכוּר כִּי עָפָר אֲנָחְנוּ:

אָבִינוּ מַלְכֵּנוּ מְחוֹל וּסְלַח לְכָל עֲוֹנוֹתֵינוּ:

(אָבִינוּ מַלְכֵּנוּ קְרַע רוֹעַ גְּזַר דִּינֵנוּ:)

(אָבִינוּ מַלְכֵּנוּ מְחוֹק בְּרַחֲמֶיךָ
הָרַבִּים כָּל־שִׁטְרֵי חוֹבוֹתֵינוּ:)

(אָבִינוּ מַלְכֵּנוּ מְחֵה
וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:)

Avinu Malkénu

During the Ten Days of Repentance (between Rosh hashShanah and Yom hakKippurim), Avinu Malkénu is said following the ʻAmidah. Some communities omit it on Shabbat, others omit only the verses in blue.

If said privately, Avinu Malkénu should be considered to be a prayer like those of Teḥinot or of Mar Ravina following the ʻAmidah. That is, that the particular list found here is only one possible configuration. The individual worshipper is encouraged, as always, to personalise the prayers. Thus, it is fitting to add your own lines which begin Avinu Malkénu... What petitions would you include in this annual litany? What, as we approach a new year, has been unsaid?

...inscribe us in the Book of Good Life,

...inscribe us in the Book
of the Righteous and Pious,

...inscribe us in the Book
of the Upright and Uncorrupted,

...inscribe us in the Book of Good
and Sustainable Livelihood,

...inscribe us in the Book of Forgetting,
Forgiveness, and Fulfilment,

...inscribe us in the Book
of Redemption and Rescue,

...remember us for good before You,

...cultivate our rescue soon,

...lift the horn of Your people *YisraÉl*,

...lift the horn of your Anointed,

...be gracious to us and answer us,

...return us through complete
repentance before You,

...hear our voices, be gracious
and merciful with us,

...do it for your sake, not for ours,

...accept with mercy
and desire our prayers,

...don't leave us with an empty
reply, as we stand before **You**.

...koṭṿénu beséfer ḥayyim toṿim,

*...koṭṿénu beséfer tsaddikim
vaḥasiḍim,*

*...koṭṿénu beséfer yesharim
uṭmimim,*

*...koṭṿénu beséfer parnasah
vekhalkah toṿah,*

*...koṭṿénu beséfer meḥelah
usliḥah vekhapparah*

...koṭṿénu beséfer ge-ullah vishu'ah,

*...zokherénu bezikhron toṿ
milefanekha,*

...hatsmaḥ lanu yeshu'ah bekaroṿ,

...harém keren YisraÉl 'ammekha,

...veharém keren meshiḥekha,

(...ḥonnénu va'anénu,)

*...haḥazirénu bitshuṿah shelémah
lefanekha,*

*...shema' kolénu ḥus veraḥem
'alénu,*

*... 'aseh lema'anakh im lo
lema'anénu,*

*...kabbél beraḥamim uṿratson eṭ
tefillaténu,*

...al teshiṿénu rékam millefanekha.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר
צַדִּיקִים וַחֲסִידִים:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר
יְשָׁרִים וּתְמִימִים:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר
פַּרְנָסָה וְכַלְכָּלָה טוֹבָה:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר
מְחִילָה וּסְלִיחָה וְכַפָּרָה:

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

אָבִינוּ מַלְכֵּנוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב מִלְּפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:

אָבִינוּ מַלְכֵּנוּ וְהָרֵם קֶרֶן מְשִׁיחֶךָ:

(אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ:)

אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ:

אָבִינוּ מַלְכֵּנוּ קַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

אָבִינוּ מַלְכֵּנוּ אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:

Avinu Malkénu

...inscribe us in the Book of... This series of lines in Avinu Malkénu references the idea of a series of Heavenly tomes, each of which contains the list of the living, dead, righteous, etc. The imagery of a book is central to the Yamim Nora-im, but it is always understood as a metaphor. Rabbinic Judaism, with its insistence on literacy, often has used the image of a ledger to conceive of morality. In Pirké Avot, Rabbi Akiva teaches:

"Everything is given against collateral, and a net spread over the living. The store is open, the storekeeper offers credit, but the ledger is open and the hand writes. Whoever wishes to borrow may borrow, but the collectors go round regularly every day..." (3:16)

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who sanctified us with Their mitsvoṭ and commanded us to light a Ḥanukkah lamp.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who performed miracles for our ancestors during these times, at this season.

/ Before lighting for the first time:

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who has sustained us, established us, and brought us to this season.

We light these lamps in honour of the miracles and the rescue and the mighty, reassuring, wondrous acts of salvation which You did for our ancestors during these times, at this season, effected through Your sacred priesthood. All of these eight days of Ḥanukkah, these lamps are sacred – we are not permitted to use their light, rather only to gaze at them – in order to show our thanks to Your name, and for Your miracles, and for Your wondrous deeds.

/ Followed by Psalm 30 on page 171.

Barukh Attah Adonai
Elohénu melekh ha'olam
asher ḳiddeshanu bemitsvoṭav
vetsivṿanu
lehaḏliḳ nér Ḥanukkah

Barukh Attah Adonai
Elohénu melekh ha'olam
asher ḳiddeshanu bemitsvoṭav
she'asah nissim la-aṿoṭénu
bayamim hahém
uṿazman hazeh

(Barukh Attah Adonai,
Elohénu melekh ha'olam,
sheheḥeyanu vekiyyemanu
vehiggi'anu lazeman hazeh.)

Hanéroṭ halalu a(naḥ)nu maḏliḳin,
'al hanisim ve'al hapurḳan
ve'al hageṿuroṭ ve'al hateshu'oṭ
ve'al hanifla-oṭ ve'al haneḥamoṭ
she'asiṭa la-aṿoṭénu
bayamim hahém uṿazeman hazeh,
'al yeḏé kohanekha haḳedoshim.
Vekhol–shemonaṭ yemé–Ḥanukkah,
hanéroṭ halalu ḳoḏesh hém,
ve-én lanu reshuṭ lehishtammésh bahem,
ella lir-oṭam bilṿaḏ,
keḏé lehoḏoṭ lishmekha, 'al nissekha
ve'al yeshu'aṭekha ve'al nifle-oṭekha.

Ḥanukkah

The central tefillah of Ḥanukkah is of course candle lighting. Lighting is followed by HaNerot Halalu (Soferim 20:6), the Ḥanukkah psalm, and a wide range of songs and piyyutim. Overleaf are two, Am Ne-emanai, by the famous Morrocan paytan R' David Bouzaglo and sung to Arabic folk melody Ya Umm al–'Abayah, and Ya Viene Hanuká, a new Ladino piyyut by Dr Gloria Joyce Ascher. And below is the classic Ocho Kandelikas, by Flory Jagoda.

Hanuka linda sta aki,
ocho kandelas para mi! Oh...
Beautiful *Ḥanuka* is here – 8 candles for me!

Una kandelika,	1 little candle,
dos kandelikas,	2 little candles,
tres kandelikas,	3 little candles,
kuatro kandelikas,	4 little candles,
sintyu kandelikas,	5 little candles,
sej kandelikas,	6 little candles,
siete kandelikas...	7 little candles,

ocho kandelas para mi!

Muchas fiestas vo fazer,
kon alegriyas y plazer! Oh...
Much festivity to enjoy, with partying and pleasure!

Los pastelikos vo kumer,
kon almendrikas y la myel! Oh...
Little pastries to eat, with almonds and honey!

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה:

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה:

/ Before lighting for the first time:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

הַנֵּרוֹת הַלָּלוּ אָ(נַחְ)נוּ מַדְלִיקִין,
עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת
וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת וְעַל הַנֶּחָמוֹת,
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה,
עַל יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים.
וְכָל־שְׁמוֹנַת יְמֵי־חֲנֻכָּה, הַנֵּרוֹת הַלָּלוּ
קֹדֶשׁ הֵם, וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם,
אֶלָּא לִרְאוֹתָם בִּלְבָד, כְּדֵי לְהוֹדוֹת לְשִׁמְךָ,
עַל נִסֶּיךָ וְעַל יְשׁוּעָתֶיךָ וְעַל נִפְלְאוֹתֶיךָ.

/ Followed by Psalm 30 on page 171.

My faithful nation, a people of believers,
Give thanks to יהוה
for Their love has won!

In the days of Mattiṭyahu, old beloved of Yahh
Such a great story – the flock under his hand,
His children, dedicated, those born from him,
Went on their path, wearing his standard.

Against the power of Greece, Tsiyyon assaulted
יהוה observed from Their sacred heavens,
As warriors fell and the impure were stopped,
The proud brought low – master and servant both.

The weak were victors, the righteous triumphant
The pure were rejoicing, each with their loves,
They came to the Temple, singing a new song,
To the sacred *Él*, great in glory.

The pure oils, which the Greeks had defiled
The community of Kohanim rushed to their duties,
In joining a search, they found but one jar,
Just one night's worth would be provided.

Yet, seven were drawn from it, a mighty measure
For the blessing that rested on Their hand,
Lasted eight days – and ended in joy,
To the *Él* who is faithful – there's no other.

'Am ne-amanai zera' emunai,
Hoḍu lAdonai ki gaṿar ḥasdo.

Bimé Mattiṭyah, zaḳén yeḍiḍ Yahh
Raṿ 'aliliyyah paḳaḍ tson yaḍo
Banav ḥanikhav, yots-é yerékhav
Halekhu ṿiḍrakhav, laṿeshu eṭ–maddo

'Am yavan taḳḳif, eṭ Tsiyyon hiṭḳif
VAdonai hishḳif, mishemé ḳodsho
Gibborim nafelu, utamém ḥadelu
Vegé-im shafelu, haraṿ 'im 'aṿdo

Ḥallashim naṭseḥu, tsaddiḳim tsaleḥu
Ut-horim sameḥu, ish umaḥamaddo
Ba-u lamiḳdash, sharu shir ḥadash
la-Él haniḳdash, gaḍol keṿoḍo

Ut-hor shemanim, timme-u yevanim
Uḳhal Kohanim, ḥash lehippaḳdo
Uṿḥippus yaḥaḍ, matse-u pakh nikhḥad
Raḳ laylah eḥaḍ, sippéḳ leṿaddo

'Oḍ shiv'ah mashekhah, middaṭo arekhah
Ki haberakhah, shareṭah 'al yaḍo
Yamim shemonah, gameru renanah
Le-Él emunah, én mibal'aḍo

עַם נֶאֱמָנַי זֶרַע אֱמוּנַי,
הוֹדוּ לַייָ כִּי גָבַר חַסְדּוֹ

בִּימֵי מַתִּתְיָה, זָקֵן יְדִיד יָהּ
רַב עֲלִילִיָּה, פָּקַד צֹאן יָדוֹ
בָּנָיו חֲנִיכָיו, יוֹצְאֵי יְרֵכָיו
הָלְכוּ בִדְרָכָיו, לָבְשׁוּ אֶת־מַדּוֹ

עַם יָוָן תַּקִּיף, אֶת־צִיּוֹן הִתְקִיף
וַייָ הִשְׁקִיף, מִשְּׁמֵי קָדְשׁוֹ
גִּבּוֹרִים נָפְלוּ, וּטְמֵאִים חָדְלוּ
וְגֵאִים שָׁפְלוּ, הָרַב עִם עַבְדּוֹ

חַלָּשִׁים נָצְחוּ, צַדִּיקִים צָלְחוּ
וּטְהוֹרִים שָׂמְחוּ, אִישׁ וּמַחֲמַדּוֹ
בָּאוּ לַמִּקְדָּשׁ, שָׁרוּ שִׁיר חָדָשׁ
לָאֵל הַנִּקְדָּשׁ, גָּדוֹל כְּבוֹדוֹ

וּטְהוֹר שְׁמָנִים, טִמְּאוּ יְוָנִים
וּקְהַל כֹּהֲנִים, חָשׁ לְהִפָּקְדוֹ
וּבְחִפּוּשׂ יַחַד, מָצְאוּ פַּךְ נִכְחַד
רַק לַיְלָה אֶחָד, סִפֵּק לְבַדּוֹ

עוֹד שִׁבְעָה מָשְׁכָה, מִדָּתוֹ אָרְכָה
כִּי הַבְּרָכָה, שָׁרְתָה עַל יָדוֹ
יָמִים שְׁמוֹנָה, גָּמְרוּ רְנָנָה
לְאֵל אֱמוּנָה, אֵין מִבַּלְעָדוֹ

Ḥanukkah

Hanukía, bayla mi tía,
Hanuká, bayla mi bavá!

Afuera ya sta frío i eskuro –
Largas noches del invierno!
Ma no ulvidemos: la ora mas eskura
Es para amaneser!
Toda eskurina, podemos dezazer
Kon el nombre del Dyo!
Ya viene Hanuká!

Al tiempo muy eskuro de los Makabís
Fue el Templo desakrado,
Ma eyos pokos kon koraje,
lo rekonsakraron –
Izieron Hanuká!
El alzete de un día, ocho días ya turó
Kon el nombre del Dyo!
Ya viene Hanuká!

Ḥanukiya, my aunt is dancing,
Ḥanukkah, my grandmother is dancing

Outside it's cold and dark – Long nights of winter! But let us not forget: the darkest hour, Comes right before the dawn! All darkness we can dispel, With the name of Dyo! Ḥanukkah is coming!

In the very dark time of the Maccabees, The Temple was desecrated, But they, a few with courage, Rededicated it – They made Hanuka! The oil for one day lasted for eight days With the name of Dyo! Ḥanukkah is coming!

Dr Gloria Joyce Ascher

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who sanctified us with THEIR mitsvoṭ and commanded us about reading the Megillah.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who performed miracles for our ancestors during these times, at this season.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who has sustained us, established us, and brought us to this season.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, the gloried over our enemies and judged our foes, avenging those who abused us, and freeing us from our pain – who repays punishment to all of our souls' foes. Blessed are You, יהוה, who avenged THEIR people Yisraél from all their enemies – the *Él* that saves!

Barukh Attah Adonai
Elohénu melekh ha῾olam
asher kiddeshanu bemitsvoṭav
vetsivvanu ῾al
mikra megillah.

Barukh Attah Adonai
Elohénu melekh ha῾olam
asher kiddeshanu bemitsvoṭav
she῾asah nissim la-aṿoṭénu
bayamim hahém
uṿazman hazeh.

(Barukh Attah Adonai,
Elohénu melekh ha῾olam,
sheheḥeyanu vekiyyemanu
vehiggi῾anu lazeman hazeh.)

Barukh Attah Adonai
Elohénu melekh ha῾olam
ha-Él haraṿ eṭ–riṿénu,
vehaddan eṭ–dinénu,
vehanokém eṭ–nikmaṭénu,
vehanifra' lanu mitsarénu,
vehamshallém gemmul
lekhol–oyṿé nafshénu.
Barukh Attah Adonai
hanifra' le῾ammo Yisraél
mikol–tsaréhem
ha-Él hamoshia'.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה:

/ Before the first reading:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

/ After the reading:

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל הָרָב אֶת־רִיבֵנוּ, וְהַדָּן אֶת־דִּינֵנוּ,
וְהַנּוֹקֵם אֶת־נִקְמָתֵנוּ, וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ.
בָּרוּךְ אַתָּה יהוה
הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל
מִכָּל־צָרֵיהֶם הָאֵל הַמּוֹשִׁיעַ:

Purim

Purim and Ḥanukkah are included here as festivals, but their status as such is not open and shut – they do not have the same status as the Shalosh Regalim. This is because they both are observances that were not inaugurated by the Torah, but by the rabbis. This is not surprising regarding Ḥanukkah, which of course recalls historical events not included in Tana"kh, and instead in books like Makkabbim and Yehudiṭ. But it is somewhat surprising regarding Purim, as Megillaṭ Ester takes place much earlier, and is included in the Tanakh. The ambiguity about this is what leads us to these unique blessings - we recite the formula of obligation 'who sanctified us with Their mitssvoṭ and commanded us about reading the Megillah', but there are no Yom Toṿ restrictions – we don't observe Purim itself as anything other than a rabbinically-mandated, weekday (Ḥol) festival.

For the miracles,
the redemption,
the might,
and the salvation
and the wonders
and the comforts
which You wrought for
our ancestors
in those days
and in this time.

'Al haNissim,
'al hapurkan,
'al hagevurot,
ve'al hateshu'ot,
ve'al hanifla-ot
ve'al hanehamot
she'asita la-avoténu
bayamim hahém
uvazeman hazeh.

(on Ḥanukkah)
In the days of Mattityahu ben Yoḥanan the Hasmonean High Priest and his sons, the evil Greek kingdom stood against Your people, Yisraél – to make them forget Your Torah and make them transgress Your statutes. But You, in Your great mercy stood with them in their time of trouble. You pleaded their cause and defended their case, exacting vengeance on them. You delivered the strong into the hands of the weak, the many into the hands of the few, the

Bimé Mattityah ben–Yoḥanan Kohén Gadol Ḥashmonai uvanav, keshe'amedah malkhut yevan haresha'ah 'al 'ammekha Yisraél, leshakkeḥam miToratakh ulha-aviram méḥukké retsonekha, ve-Attah beraḥamekha harabbim, 'amadta lahem be'ét tsaratam, Ravta et–rivam, danta et–dinam, nakamta et–nikmatam; masarta gibborim beyad ḥallashim, verabbim beyad me'attim, ursha'im beyad tsaddikim,

‘Al haNissim

‘Al haNissim is a paragraph inserted into the ‘Amiḍah (as well as Birkaṭ haMazon) on two occasions: during the eight days of Ḥanukkah or on Purim. Since in total this is nine days of the year, ‘Al haNissim has been placed here separately.

...which You wrought for our ancestors... Ḥanukkah and Purim are similar in many ways: both are important parts of the Jewish ritual calendar which have no mention in the Torah, for both commemorate historical events which happened after the Torah was given. In the case of Purim, the story was early enough to be included in the canonisation of the Tana"kh, but the canon had been closed by the time of the events of Ḥanukkah (2nd c. BCE). Traditions which canonised biblical texts later, including Christianity, did preserve the Book of Maccabees. (cont).

S T A N D

עַל הַנִּסִּים,
עַל הַפֻּרְקָן,
עַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַנִּפְלָאוֹת,
וְעַל הַנֶּחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם
וּבַזְּמַן הַזֶּה.

בחנוכה

בִּימֵי מַתִּתְיָה בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל
חַשְׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת
יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל,
לְשַׁכְּחָם מִתּוֹרָתֶךָ, וּלְהַעֲבִירָם
מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים, עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם:
רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם,
נָקַמְתָּ אֶת־נִקְמָתָם; מָסַרְתָּ
גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד
מְעַטִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים,

guilty into the hands of the upright, the impure into the hands of the pure, the tyrants into the hands of those devoted to Your Torah. Through Your great and saving deliverance of Your people Yisraél until this very day, You made for Yourself a great and holy name in Your world. Then Your children came to the profaned shrine of Your house, cleared Your Temple, cleansed Your sanctuary, and kindled lights in its holy courts, instituting these eight days of praise and thanksgiving. And for the wonders and marvels that You performed for them, we thank Your great name, *selah.*

(on Purim)

In the days of Mordekhai and Estér in Shushan, the capital city, the wicked Haman rose up and sought to destroy, to murder, and to exterminate the Jews – young and old, women and children, in a single day, the thirteenth day of Aḍar, the twelfth month. Then through Your great mercy You frustrated Haman's counsel and subverted his designs, causing them to recoil back on his own head, until he and his sons were hanged on the gallows. And for the wonders and marvels that You performed for them, we thank Your great name, *selah.*

utmé-im beyaḍ tehorim, vezéḍim beyaḍ ʿoseḳé Ṭoraṭekha, ulkha ʿasiṭa shém gaḍol veḳaḍosh beʿolamekha, ulʿammekha Yisraél ʿasiṭa teshuʿah geḍolah ufurḳan kehayom hazeh. Ve-aḥar kén ba-u ṿanekha liḍvir béṭekha, ufinnu eṭ–hékhalekha, vetiharu eṭ–miḳdashekha, vehiḍliku néroṭ beḥatsroṭ ḳoḍshekha, veḳayeʿu shemonaṭ yamim éllu behallel uṿhoḍa-ah, veʿasiṭa ʿimmahem nissim venifla-oṭ, venoḍeh leshimkha hagaḍol, selah.

Bimé Mordekhai ve-Estér beShushan habirah, kesheʿamaḍ ʿaléhem Haman harasha' biḳḳésh lehashmiḍ, laharog ul-abbéḍ eṭ–kol–haYehuḍim, minaʿar veʿaḍ zaḳén, taf venashim, beyom eḥaḍ, bishloshah ʿasar leḥoḍesh sheném ʿasar, hu ḥoḍesh aḍar, ushlalam laṿoz. Ve-Attah beraḥamekha harabbim héfarta eṭ–ʿatsaṭo, veḳilkalta eṭ–maḥashaṿto, vahashéṿoṭa lo gemulo berosho, veṭalu oṭo ve-eṭ–banav ʿal haʿéts, veʿasiṭa ʿimmahem nés vafeleh, venoḍeh leshimkha hagaḍol, selah.

‘Al haNissim

(cont.) Both of these festivals also share a difference in practice: because neither can be said to be commanded deOraiṭa (from the Torah), neither has any work restrictions. Additionally, both celebrate and commemorate quite ‘mundane’ human history.

In the case of Ḥanukkah, the victory of Yehuḍah haMakkabbi and his family in leading a guerilla uprising against the Seleucid occupiers of the Land of Yisraél is assumed to be a matter of Divine intervention. In the case of Purim, in which an evil political leader, Haman (Boo!), sought to execute nothing less than genocide, we attribute the failure of Haman’s plans to Divine influence (although יהוה *is not mentioned once in Estér). For the siddur, we retell each of these stories whenever we recite ‘Al haNissim, with the paragraphs that follow it here.*

STAND

וּטְמֵאִים בְּיַד טְהוֹרִים, וְזֵדִים בְּיַד
עוֹסְקֵי תוֹרָתֶךָ, וּלְךָ עָשִׂיתָ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה
וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ
בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ
אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יָמִים אֵלּוּ בְּהַלֵּל
וּבְהוֹדָאָה, וְעָשִׂיתָ עִמָּהֶם נִסִּים
וְנִפְלָאוֹת, וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל,
סֶלָה.

בפורים

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג
וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד,
בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם
לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ
אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לּוֹ גְּמוּלוֹ
בְּראשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו
עַל הָעֵץ, וְעָשִׂיתָ עִמָּהֶם נֵס וָפֶלֶא,
וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל סֶלָה.

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